

The Churchman.

SATURDAY, JUNE 21, 1879.

ACCORDING to a late English newspaper, there is something more to hope for in the case of George Henry Lewes than might have been expected. His studies made him so familiar with the history of ancient philosophical opinions that he insensibly imbibed them, and became an actual pagan. The same is said to have been the case with the celebrated Thomas Taylor, who translated Plato's works and portions of the works of Aristotle. Taylor became as complete a disciple, it was said, of Plato as any of his Athenian listeners of far-gone days. Mr. Lewes found no place of refuge in our days except among the positivists. He was an attendant upon their mock religious services; and, of course, the *sacerdos* of the positivists expected to bury him. But a Unitarian minister stole away the honor. We are delighted to accredit the story. Unitarianism believes, more or less, in an historical Christianity. It is, at least, as a Unitarian said the other day, a stopping-place, where one can take a survey of Christendom and decide upon some permanent abode. And it makes God a person, and not a phantom. It has something *substantial* to begin with. That something, we will now hope, was discovered by Mr. Lewes. Possibly more, if he was allowed as much time for reflection as was given to the penitent on the cross.

THE RECONCILIATION OF SCIENCE AND REVELATION.

The difficulty is not to harmonize science with revelation, but to harmonize scientists with Christian doctrine. But with many, even of them, there is no difficulty; for it has continually happened that men most distinguished in different branches of physical and mathematical science have been firm believers in our Faith. Two elements have probably contributed to this result—religious education, and humility of disposition. For one who has from infancy believed the Gospel of Christ it is hard to give it up; and arguments must be felt as very strong to persuade one to relinquish such a world of sunshine, pure air, and general comfort for the darkness, chills, and mists of scepticism and unbelief. How little comfort can be found in that region may be seen by a glance at Mr. W. R. Mallock's book on modern scepticism, "Is Life Worth Living?" Of this the *Tribune* well says: "The wail of Cassandra over the impending fate of her country could not have surpassed the tragic pathos with which the author of this volume laments the destruction of religious faith through the progress of

modern science. Mr. Mallock cherishes a profound conviction that the religion of the past is fading away under the influence of sceptical inquiry, which has placed its blighting touch on the traditions, the beliefs, it may be the superstitions, which have been the foundation of social order and morality for a succession of ages." Again: "He presents a lurid picture of the consequences which threaten civilization with intellectual anarchy and moral ruin. The tone of his work is neither cheerful nor wholesome. It can scarcely be read without an appalling sense of desolation. Whoever receives its conclusions must share the pensive melancholy which tinges its pages with sombre colors. The author brings no good tidings of joyous import; his feet upon the mountains leave only the print of terror and desperation," etc., etc. Now, we may ask, who that has dwelt in the light and warmth of the Sun of Righteousness can ever be forced into such a world as is thus placed before our eyes? Life there is certainly not worth living.

Then, too, where there is true humility one will hesitate to put his own inferences from any branch of mere human knowledge against such claims to Divine authority as the Christian religion seems to have. Difficulties may be felt as to prophecies, miracles, the Divine incarnation, etc.; but as the Christian hypothesis of God provides for all these as possibilities, and as that hypothesis admits of no direct disproof, a modest man feels warranted in allowing at least the probability—the capability of proof—of the main points of the Christian belief. To say that they cannot be true would evidently be unreasonable; and if actually true, they must, nevertheless, come to us, at least so far as we can see, with the very difficulties now felt.

In respect to the Bible as a book of records, it may be that we can never reconcile some of the older interpretations with certain established facts; but here again humility requires that we should yield any mere interpretation rather than allow it to imperil our general faith.

It might almost be expected that a record of Divine revelations, going over so many ages of human history, should present difficulties of interpretation, while the leading facts and teachings might be clear to any intelligent reader.

A VENERATED correspondent directs attention to the *black-list* of annual depositions and its disproportionate magnitude. One cause, we are persuaded, of this growing evil resides in the fact that we have destroyed the very nature of deposition by reducing it, in certain cases, to an indefinite suspension. The

young man who fancies he can do better as a layman steps out and is honorably dismissed; for his deposition is so registered that he may, at any time, step back again on conditions that are very easily secured. He may, in the meantime, try Romish orders, or Cumminsian relations; or he may be a politician and civil office-holder. In such cases the man is, in fact, deposed only in name. He is *creditably*, if not honorably, dismissed, and may return when he likes.

It may be well to affix the penalty of an indefinite suspension in such cases, though we think not. But, if so, let such be the law; and let us make deposition, degradation, or displacement a final act.

THEOLOGICAL TRAINING IN SEMINARIES AND UNIVERSITIES.

The season of college commencements, and of the ordination of candidates to Holy Orders, suggests some thoughts in regard to the training by which they are being fitted for their lifelong work.

The subject is one which received much consideration at the last meeting of the Irish Church Synod, and a proposition was made looking to the establishment of distinct theological seminaries. But it encountered violent opposition from many quarters, and was passed over without decisive action.

The current of opinion was, however, strongly against it, and some even went so far as to assert that the severance of theological training from the university course would be a serious blow to the best interests of the Church. We know that in England the tendency has been the other way, and now there are several institutions in which candidates may be prepared for Holy Orders who have never received the benefits of a collegiate education.

In Germany, on the other hand, the door of entrance into the sacred ministry is, as a general rule, if not always, through the university. And while much may be urged against the loose doctrinal standard which prevails in a large portion of the Southern communion, there can be no question as to the profound scholarship and great learning by which it is distinguished.

The subject is one which possesses an increasing interest for the Church in this land; and yet the conditions *here* are so different from those which exist either in Great Britain or continental Europe that it can scarcely be determined by the same considerations which control *there*.

Thus, for example, the work of the Church in the United States up to the present time has been essentially *missionary*, and such must it continue to

be for many years to come. The greatest difficulty is to keep anything like apace with the development of territory and increase of population.

Moreover, those among our higher institutions which may, with any sort of propriety, be termed *universities* are limited to three or four, which, even if they were furnished with all the means for supplying an adequate training in theology, would still be wholly insufficient to meet the wants of our extended field.

Under these circumstances it must be conceded that the policy of organizing numerous small theological seminaries in various parts of the country has been the only one by which our bishops have been able to supply themselves with laborers in their respective jurisdictions. Even if there has been a strong temptation to fix a very moderate minimum standard of scholarly attainment in order to increase the effective working force of the ministry, there can be no doubt that the gain has far exceeded the loss.

But there is a question whether this policy may not be carried out too far or too *exclusively*. We are convinced that the time has arrived when it would be desirable, at least, to provide the means of affording to candidates for Holy Orders a more complete education than even the best which they can now obtain. For, while it is true that the work of the Church is, for the most part, *missionary* in its character, such is not *always* and *everywhere* the case. Year by year, with the growth of intelligence and high culture among the more favored classes of our people, there is a greater demand for more men of the highest attainments in the sacred ministry of the Church. For, as one writing in a leading secular paper has recently observed, the *pews* in many of our churches have been *educated up* until they are much nearer the *pulpit* than fifty years ago. When they embrace the highest intellectual and social culture of the land, it is surely desirable that the *Word preached* should not suffer through any failure on the part of the preacher to present it in the most convincing method.

Now, one argument used by the opponents of separate theological training is that those who are thus kept away from the world of living thought, as it is represented at the great seats of learning, enter upon their work at a disadvantage. Having been trained in one set of ideas, they are not prepared to meet the difficulties of those who have looked at the same things from an entirely different standpoint. They lack the breadth which comes from mingling with those of different views, and from the wholesome friction of rubbing their minds against those of others, *stronger*, perhaps, if not *sounder*, than their own—in a word, that there is nothing like the life at a university to give *depth*

and *breadth* to those who are developed in its atmosphere.

Certainly, if we look at the results of such training in the universities of England and the Continent we cannot deny that, even with all their drawbacks, such has been the case.

Is it not, then, desirable that some earnest effort should be directed toward the attainment of similar advantages in our own land? But as it must take many years before this can be accomplished, it would be well if some of our best established theological seminaries would in the meantime raise the standard of qualification as to candidates for admission, and also the tests by which their honors are awarded.

THE HISTORY OF COUNCILS.

If we did not know that history repeats itself, we might be surprised to find it necessary, every now and then, to vindicate the reputation of councils. But probably it will be the duty of those concerned with Church history to meet aspersions upon councils to the world's last sundown. And if it were here in order to moralize, it would be easy to shew what objects of consequence councils are, to stand the tug of an incessant struggle for a respectable historical existence, and to stand it successfully. They must be like mountains, to endure incessant storms, and still lift their heads cloud-high. But this is not the place for such reflections; and we proceed at once to the circumstances which have called out this paper.

The late Congregational or Presbyterian council in Brooklyn has been such a scene for wrangling and recriminations that an "*Amicus Curiae*" steps forth in its defence, and tells us that, sad spectacle as it might be, it was no worse than councils of former times. And then we are informed how badly the Council of Nice behaved, and how some of Nice's successors behaved worse, and so on. It is, indeed, a poor defence for a transgressor to say, "I am no worse than those about me." But it is one to which human nature has continually resorted ever since Adam tried to show that Eve was as bad, or worse, than he was; and we must expect such pleas in abatement as long as human nature lasts.

Now, there are two ways of looking at the council or college of the apostles, or at later colleges or councils of ecclesiastics; and we may credit or discredit them, according to the standpoint from which they are contemplated. The apostasy of Peter and the treachery of Judas, if looked at exclusively, put the college of apostles in a plight at once humiliating and deplorable; and a carper might say, "Deliver me from a religion which cannot make a more hopeful beginning." And the "much disputing" of the Council of Jerusalem, if looked at in the same way, might spoil the reputation of the only ecclesiastical assemblage which has ever been able to say, "It seemed good to the Holy Ghost, and to us" (Acts xv. 7, 28).

Now, suppose an observer to fasten his eye upon this "much disputing," and to let the other features of the council go, and especially its final harmonious resolution and concurrent action, what would he say of it? Why, something like what Dean Milman has said of councils generally. The dean is a critic who is never displeased to have a dab

at orthodoxy; and this is the kind of artillery which he employs against conciliar gatherings: "Nowhere is Christianity less attractive, and, if we look to the ordinary tone and character of the proceedings, less authoritative, than in the councils of the Church" (Latin Christianity, I., 148, English Edition). Doubtless there was the same "much disputing," with its ordinary unamicable concomitants, in the Council of Nice, and especially in the Council of Ephesus (A. D. 431), which abounded in the Council of Jerusalem and in sessions of the apostolic college, when the point debated was that favorite one among papists, "Who is greatest in the kingdom of heaven?"

And such things bring up a point of immense consequence in the history of councils, viz., that it is not so much their *action* as the *general acceptance* of that action which gives them force and consequence. The action of a council, in itself considered, may be compared to the action of a convention called to frame a constitution. The action of that convention is by no means final. What it puts on record is not, of course, organic law. By no means. It is merely a recommendation of such law; and the people accept it or reject it as they think best. Thus Christendom has always treated councils presenting themselves as councils bearing the character of ecumenical or general. The council of 431, stormy as it was, yet obtained finally an endorsement from Christendom at large for its *doctrinal positions*; and, accordingly, down to the days in which we live, it stands third on the list of genuine councils ecumenical; while the council of 449, only eighteen years younger, and with nearly 150 bishops in it, and a far more quiet body in some respects, has not stood the test of public approbation, but has been denounced as a sort of conspiracy among robbers.

The necessity of an acceptance by Christendom to render a presumptive ecumenical council a precedent and a law is anything but a new doctrine, and is thus stated by Mr. Perceval in his very able work on "The Roman Schism": "The claim of a synod to the estimation of a general council depends entirely upon the general or universal reception of its decrees by the Catholic Church; and no council is to be accounted general or universal whose decrees are not generally or universally received by the Catholic Church" (p. 17; comp. Palmer on the Ch., Eng. Ed., ii., 213). Some readers will excuse the writer for saying that by "the Catholic Church" Mr. Perceval means the Church Catholic, or the "Holy Church Universal," as it is called in the Litany and the prayer For All Conditions of Men.*

Then, as to the assumption, or supposed assumption, by the Council of Nice, and *pari ratione* of other general councils, of being inspired, and in consequence infallible. It seems unaccountably singular, to a reader of the twenty canons and the synodical letter of the Council of Nice, to be told that the council claimed inspiration and infallibility. These documents ought to exhibit such a prodigious claim palpably, if it were ever adventured. But not a syllable smacking of such a claim

* The old divines of the Church of England taught the same doctrine. For instance, Dr. Richard Crakanthorpe, chaplain to James II., and one of the best learned in Church history. He says, "It is only the universal and ecumenical consent of the whole Church, and of all the members thereof, upon any decree made by a general council which truly makes that an approved decree."—Crakanthorpe's *Vigilius Dormitans* ch. xviii., § 33, p. 237.

can be detected in them. On the contrary, in reference to one of the grand subjects for which the council was summoned (the settling of a rule for the determination of Easter), not a word can be found even in the twenty canons respecting *that*. One would suppose, *a priori*, that perhaps the longest canon of the whole would dwell upon such a "much disputed" subject. But we may search the canons through, and in vain, for any enactment respecting it. And we are therefore reduced to the supposition that even such a critical subject was settled by a silent agreement, or the expression of a wish entrusted to the recommendations of the Emperor Constantine. And with such an indelible mark of modesty and forbearance upon a chief subject of its deliberations, are we to suppose the council imitated the notorious Hildebrand, and claimed an unquestionable right to rule the spiritual world, and to have its decisions treated as if rescripts from the chancery of heaven?

Why, the subject of Easter is not in the remotest manner alluded to in its creed; while in the later and now commoner form of that creed the subject of "one baptism" is mentioned most explicitly. Of course, there must have been a good many practisers of more than a single baptism; and the solemn protest against them looks as if tampering with a sacrament was regarded as of altogether more consequence than tampering with a Church calendar. And yet we are told that even a creed is nothing but a Church-decree; as if a council (to talk in the dialect of scientists) evolved it out of its own head, and enforced it (to talk in the dialect of politicians) *mero motu*, by its own mere will. So a cautious writer (as we are informed Dr. J. P. Haven is) seems to look at the matter; and Dean Milman says, with the rudest curtness, "The East enacted creeds, the West discipline," as if the drawing up of a creed or a canon stood upon precisely the same footing (Latin Christianity, I., 72).

Now, as we understand the matter, a council never *enacts* a creed. The Faith is entirely above and beyond its control. The Faith is a thing of Divine enactment. Councils, as agencies of the Church, receive that Faith as it is handed down to them, attest it, seal it, and hand it on to successors in Church administration. A creed, accordingly, is *testimony*, and not *canon law*. The Council of Nice (stupid or self-willed, as some have esteemed it) understood itself and the proprieties of its position perfectly well. It did not put its creed into its canons, or into its summary of proceedings its synodical letter. It was a thing to stand exclusively by itself, as unique, and apart, and independent; as representing the mind, not of man, but of heaven; as representing that mind, communicated in revelation, and carefully and sacredly transmitted from generation to generation, and to be transmitted with the signature of Christ and His apostles upon it, while the world should stand. Talk to the councillors of Nice as if they had undertaken what councillors of Congregationalism deem themselves adepts for—the manufacture of a creed, after the impulses of their private judgment—and they would have been aghast with astonishment.

Why, even one of their schismatical contemporaries, a Novatian (or, as we should say, a Puritan), understood their position better. For when, as the historian Socrates informs us (Bk. i., ch. 10), the Emperor Constantine asked him (a bishop, by the way—for ancient

Puritans believed in episcopacy, if the modern will not) why he did not join with other bishops in the action of the council, he made a most memorable reply. He declared that it was not on account of doctrinal matters, or an ecclesiastical calendar, that he could not accept the emperor's gracious invitation. Minor points of discipline hindered him. He seems to have had a conception of a council's functions, which, if it had been showered upon some heads in our days, would have been a perfect baptismal regeneration. His explanation to Constantine was: "The synod has determined nothing new, my prince; for thus, heretofore, even from the commencement and times of the apostles, I *traditionally* received the definition of the Faith and the time of the celebration of Easter." The council had attested the Faith and the calendar just as he had received them. But it had too much charity. It was not severe enough upon backsliders to suit his rectified, puritanical apprehensions. And so the emperor replied to him most justly, not to say with a little caustic wit, "Place a ladder, Acesius, and climb alone into heaven."

There is a world of matter to be explored respecting councils; and there is a singular amount of ignorance or misunderstanding respecting their uses. But probably what has now been said will suffice for the present occasion.

T. W. COIT.

"THIS GENERATION."

Matthew xxiv. 34.

What generation is designated by the phrase "this generation" in the declaration, "Verily I say unto you this generation shall not pass away until all these things be fulfilled." The Lord had spoken of the great tribulation which should come on the Jews, from verse 15 to verse 29. This tribulation did not end with the destruction of Jerusalem and the breaking up of the Jewish site, as we learn from Luke xxi. 24, "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Hence the tribulation is described as of long continuance, and is not yet at an end, for Jerusalem is still trodden down, and the Jews are dispersed among all nations.

Now note: in verse 29 Matthew writes, "Immediately after the tribulation of those days." St. Mark writes, "But in those days, after that tribulation." Mark xiii. 24 and St. Luke connects the signs of the Son of Man with the termination of the protracted affliction, without the word *after*. The three evangelists are in accord in separating the troubles of the Jews from a description of events immediately preceding the coming of the Son of Man.

The three evangelists are in accord again in the designation of the signs, and the shortness of the time which would elapse after the first appearance of the signs and the final consummation. Our Lord emphasizes His declaration respecting the rapid succession of wonders by saying, "Verily I say unto you, This generation shall not pass away until all these things be fulfilled." That is, all the things which would immediately precede His coming. And "this generation" must be referred to the same period, that is, between the first appearance of the signs and the consummation, and cannot be interpreted with any reference to the long and indefinite period of

tribulation. We should not fail to note, 1st, that the termination of the first period is distinctly separated from the beginning of the second; 2d, that the first period would be protracted, but its length is in no manner indicated; 3d, the second period is described as being very short, even within the limits of one generation.

The interpretation consequently turns on the word "this," and not on "generation." "This" refers back to those living at the time when the signs should appear, and the exhortation is specifically to them to rejoice, knowing that the coming of the Lord was near.

Grammatically, "this" refers generally to what immediately precedes in the discourse. And in this passage there is no possible necessity of referring it to the generation living when our Lord uttered this prophecy.*

See Matt. ix. 26; I. Cor. iii. 12, ix. 12; Rom. xiv. 29. I have noted very many instances of like usage on the margin of the Greek Testament which I use in my daily reading, but I think it unnecessary to transcribe them.

LETTER FROM GERMANY.

MAY 26th, 1879.

We have just ended a rather exciting parliamentary fortnight, during which the changes have been rung unceasingly on iron, corn, tobacco, and beer. The chancellor has, as usual, carried his plans through, and the new protective tariff may now be regarded as secure. By it very few articles of import are let in free of duty, and the customs duties have been increased on nearly every description of goods hitherto moderately taxed. The chief points under dispute have been iron and corn, and on both the tariff proposed by the government has been agreed to. Rough or pig iron is now subjected to an import duty of one mark per 100 kilos, and worked or rolled iron to a higher duty; wheat, oats, and pulse, one mark; and rye, barley, maize, and buckwheat half a mark per 100 kilos. On iron the home industry is to be protected mainly against the English market; on corn, against the competition of America and Russia. Prince Bismarck was very strong upon the difficulties and burdens of German agriculturists, and he announced his intention of reducing the land tax if the reichstag would pass his tariff, and so put about one hundred million marks into the imperial treasury. Then tobacco and beer are also summoned for the purpose of providing a surplus: foreign tobacco is to be loaded with a duty of 60 marks, and home-grown 40 marks, per 100 kilos, while beer licenses and excise are also to be increased. About 150,000,000 marks is expected from this increase of indirect taxation; and as a sop against this, German taxpayers are promised a small reduction of direct taxes—the State gets first bite at the oyster, and the public receives the rest with the shells.

The debate has been long and somewhat wearisome; there was no hard fighting, as might have been expected, on protection and free trade, but "German interests" was the parrot cry in all. The general discussion was a display of very big speeches; few orators seemed to deem it worth while to deliver themselves under two hours. The debate lasted six days, and forty-six speakers appeared on the rostrum. As a matter of newspaper business, we may mention that the *Cologne Gazette* received by telegraph 72,500 words of these speeches, out of which the chancellor's two discourses included 11,000. The great parlia-

* If we say the word rendered generation should have been translated race, meaning Jewish race, we should destroy the harmony between verse 34 and verses 29-33, in respect to the brevity of the period indicated, and make our Lord simply say the race of the Jews would not become extinct before His second coming. Such a declaration would not seem to have any possible relation to the preceding discourse.

And certainly "all these things" does not refer to the entire previous discourse, for Jerusalem is to this day trodden down, and fifty generations have already passed away since its destruction by the Romans.

mentary result of this tariff debate has been the complete overthrow of the liberal majority. The last general election ended in a great increase of the conservative element; but still the liberals were the deciding body, and were able, in conjunction with the ultramontanes, on some questions, to carry the day. But now Bismarck has pitched a bomb into the liberal ranks that has split them up irretrievably; out of their numbers very few decided free traders have appeared, and the majority has gone over to the enemy, while, strange to tell, the ultramontanes have taken the lead, and are really now the most influential body in the reichstag. The sight is now daily to be seen that the clericals and conservatives work hand in glove, and carry through the chancellor's plans. Whether Bismarck expected this, or whether it is altogether a pleasant sight to him, may be doubted; at any rate, he will know how to turn the fact to his own advantage, and peace with the Vatican is fairly certain. All sorts of rumors are prevalent as to the new formation of parliamentary parties. The speaker, Herr von Forckenbeck, a liberal and strong free trader, has resigned, and the post was promptly filled by the election of a conservative; the second deputy-speaker, Baron Stauffenberg, also a liberal, resigned, and an ultramontane was chosen in his place. Since the existence of the reichstag such a combination has not been known; its officers have always been chosen from the predominating liberals, but now the first officer is a conservative, the second a clerical, the third a conservative, and the chairmen of the tariff, tobacco, and beer committees are also from the same ranks. It is a complete revolution.

The annexed province of Alsace-Lorraine is to be allowed a measure of self-government; a bill for the reorganization of the province is shortly to be submitted to parliament. Hitherto it has been administered direct from the chancellor's department in Berlin, but the seat of government is now to be transferred to Strassburg. The emperor will nominate a *statthalter* or governor and a secretary of State; there will be a provincial ministry, with the usual departments. The province will elect a parliament for the discussion of local affairs, and will be represented in the federal council by a deputy, with consulting voice. The first governor will probably be Field Marshal Von Manteuffel.

The season of synods is now approaching. During the Whitsun-week the old Catholic synods will meet, the German at Bonn, the Swiss at Solothurn, and perhaps the Austrian at Vienna. There is no burning question to render the first of these interesting, and we wait to know what has been the effect on the Church statistics of the abolition of compulsory celibacy last year. Probably there will be no outward increase to tabulate, but if the record of every congregation were as favorable as that lately given at Dortmund, on the occasion of the bishop's visit for confirmation, there would be every reason to take courage. At the foundation of the Dortmund congregation about two hundred members joined it; it had no church, no school, and no support from the State; it is now acknowledged by the State, numbers one thousand one hundred souls, has its own church, its own school, with two teachers and one hundred and five children under instruction, besides those scholars who attend the public schools. The congregation has acquired property since its establishment of the value of over \$4,000. *O si sic omnia!* At the Swiss synod the most important question will be that of a revised missal, about which there is the usual opposition between French and Germans. The Austrian, if it meets, will be the first synod held, and will probably be content with accepting the resolutions of the German and Swiss synods respecting clerical celibacy, confession, penance, and so on. The Austrians will hardly be the last in reform, if they get themselves into working order; the congregations at Vienna and Wandsdorf are on the increase.

The news from the Protestant Church in Berlin is of the usual unsatisfactory character. There are now three conflicts on hand between the parochial councils and the Supreme Church Council respecting the appointment of ministers; three separate church boards have nominated rationalist preachers as their pastors, and the superior authorities steadily veto the nominations. By way of retaliation, the Berlin City Synod has refused to grant a church rate, as de-

manded by the consistory, for the purpose of repairing churches, increasing the stipends of ministers, and extending the parochial organization. Dr. Kalthoff, the deposed incumbent of Nickern, has gone forth, and set up his own little bethel, in the shape of a free Protestant union, to be developed afterwards into a free Protestant church, without dogma, creed, or burdening of conscience. He invites the discontented rationalists to join his camp, but his adherents are not as yet numerous.

There died lately in Schleswig-Holstein the oldest pastor in the province. He was 94 years of age, and had discharged the duties of his ministry under five kings. He and his father had occupied the parish of Hademarschen for 85 years, from 1778 to 1814, and thence to 1863, when the now deceased pastor retired from active work.

LETTER FROM ROME.

ROME, May 22d, 1879.

The bill to render the civil marriage compulsory before the celebration of the religious rite, under penalties of imprisonment of all the parties concerned—the priest, the married couple, and the witnesses—was, as the cable will have informed you, passed on Monday last by a majority of 52, 153 deputies voting in favor of the measure, 101 against it. It now only requires the sanction of the senate to become the law of the land. That given, it will then become "a crime," as distinctly stated in the first article of the bill, for any one either to marry or be married, according to any religious rite whatsoever, unless they have previously fulfilled the ceremony prescribed by the civil law; and the punishment for that crime is to be from one to six months' imprisonment for the minister of religion who celebrates the marriage, and one to three months' imprisonment for those who are so married and those who act as witnesses on the occasion; and, further, the period of imprisonment is increased to eight months in those cases where such marriage has been celebrated by surprise. On the other hand, however, there is a saving clause, by which those whose consciences would be offended at the idea of being first married by the magistrate and not by the priest can escape that necessity. An amendment was moved and added to the first article of the bill constituting the omission of the civil marriage a crime, to the effect that "when the civil marriage takes place posterior to the religious ceremony, but within three months of its date, the penal action and the condemnation for the omission as aforesaid shall become extinct." Arbitrary—tyrannical even—as this law may seem, it is undoubtedly the Roman Catholic Church and her ministers who are to blame. When Italian liberty was secured and the various States united under one rule, the government felt it to be its duty to provide, in the matter of marriage, full liberty for its subjects to form that tie free from any impediments any branch of the Church might seek to impose, and with full satisfaction to their own consciences. The Italian government did not feel itself at liberty—or, at any rate, did not see its way clear—to legalize every variety of religious ceremonial different Christian bodies or denominations might require; and then again, what about those persons who are not members of the Christian family, such as Jews, Mohammedans, and others, who may be settled in Italy; or those—and, alas! in this land there are many such—who, professing themselves of no religion at all, scout the idea of any religious ceremonial? In the face of this conflict of ideas, of beliefs, and of no belief at all, some completely comprehensive system of legalization had to be found, and that chosen was the plan, followed in France, Belgium, and elsewhere, of the civil marriage before the magistrate. Until this was done, this registration, in fact, effected, the State had no cognizance of any two persons being married, and without that cognizance their children were necessarily, in the eyes of the law, illegitimate. But, at the same time, this civil marriage, or registration in the archives of the State, in no way prejudiced or interfered with the question of the religious marriage. People might be wedded in church or chapel, in synagogue or mosque, before or after the civil marriage, as they pleased. The State asked no questions. It prescribed no belief; it interfered with no belief.

It had established the maxim of a free Church, or rather free churches in a free State. It was the duty of Caesar's ministers to look after the affairs of Caesar, and the duty of God's ministers to look after the affairs of God; in that duty the former did not interfere, nor against its fulfilment, in whatever way might be deemed the best, did they place any bar.

But the Roman Church would hear nothing of this. For her to be placed on the same level with other churches, the existence of which she does not admit as such, was an iniquity, a sin, an abomination. Her preachers denounced the Italian marriage law from the pulpit; her priests taught against it in the households. It was no matter to her that she was at liberty to require all the faithful to receive the nuptial benediction at the altar before they went to obtain the sanction of the law at the syndic's office; the civil marriage was a ceremony she could not and would not recognize. Of course, the effect of all this opposition was only partial; the liberals laughed at it; the intelligent clericals took very good care that no requirement of the government to which they were hostile should be neglected when the omission would invalidate their children's marriages and render their grandchildren illegitimate. When Prince Torlonia, than whom a more faithful servant of the pope and, at the time, more irreconcilable clerical could not be found, gave, in the year 1872, his only daughter and heiress, Donna Anna Maria, in marriage to Don Guelfo Borghese, he took very good care not only to have the civil marriage properly performed, but to have it performed before the religious rite was celebrated. But among people of lesser degree, and particularly where no property was involved, or where a fanatic belief in the certain restoration of the temporal power prevailed, and, above all, among the peasants in the country villages, the clergy carried their point to the extent that, in 1866, 29,288 marriages were celebrated according to the religious rite only. These constituted twenty-five per cent. of the total number of marriages celebrated during that year, and were, in the eyes of the law, all illegal, and the children born of them illegitimate.

But a far greater evil arose through this determined action of the Church in setting the requirements of the State at naught. A designing, evil-intentioned man could marry a girl before the priest one day and desert her the next, with the same impunity as if he had entrapped her into a mock marriage. She had no earthly redress against the man who wronged her. Numbers of cases of this kind were verified; and, further, men who had married with the honest intention of holding the women as their lawful wives, but afterward growing tired of them, or indifferent, from whatever cause—it is needless for me to go into detail—could repudiate them and their children at will. In the preamble to the bill the Minister of Peace and Justice laments in strong terms the fact that the government itself is often compelled to lend its assistance to the commission of enormities of this kind. An Italian goes abroad, to America, for instance, leaving behind him a wife, and perhaps children, but a wife to whom he has been married by the priest only. It suits his interest or inclination to contract a legitimate marriage in the country he has gone to. He sends to Italy for the requisite papers, and the authorities, though acquainted with the facts, and aware of the desertion he is about to commit, are obliged to send him the documents requisite to his purpose.

In face of this combination of evils, and the fact that the number of these illegal marriages in which the civil ceremony was altogether omitted has never since 1867 been less than 30,000 in the year, and rising to even as many as 35,000, some provision became absolutely necessary. The matter has been brought before parliament again and again, but for various reasons, one of which was the hope that time would work its own cure—that the Church would recognize the evils and relent—no positive determination was taken. It did seem, indeed, that the people were beginning to obtain a better knowledge of the subject, and it was ascertained that some of the more tolerant clergy had withdrawn any active opposition. There were even those who had commenced to recommend compliance with the requirements of the law, and the result of this was that, dating from the year 1874, the

statistics proved that an average of 20,000 married couples, wedded at previous dates according to the religious rite only, had sought and obtained the proper legalization. At the same time, however, although the 20,000 per annum would in one sense reduce the number of illegal or unlegalized marriages to from 10,000 to 15,000 per annum, there was no actual decrease in the number of those married each year according to the religious rite only, nor increase in the number of marriages celebrated at once before both the ecclesiastical and the civil authorities.

Finally, however, Leo XIII., in his encyclical of the 21st of April, 1878, confirmed the condemnation given by his predecessor. He pronounced the civil marriage an iniquity. It was felt that his words would have the effect of increasing the evil. Those priests who had commenced to show a conciliatory spirit in this matter would be able to do so no longer. An interpellation was made in the chamber by the deputies Lucchini and Tajani. The government promised to present a bill to make the civil marriage compulsory before any religious or other rite, and it was prepared. In the meantime, it chanced that the Cairoli cabinet fell, and that Signor Tajani, who was one of the movers of the interpellation, came into office in the new administration as Minister of Peace and Justice. As a matter of course, he energetically pushed on the bill he had recommended, until, as I have said, it passed the house on Monday last. The clerical papers entitle it the bill for compulsory concubinage.

LETTER FROM CHINA.

SHANGHAI, May 6th, 1879.

On Easter-Monday Bishop Schereschewsky laid the corner-stone of St. John's College. There was present a numerous company of foreign residents, including U. S. Vice-Consul Bailey and members of the British Legation. The native element was also largely represented.

The ground on which the college stands is some five miles from the settlement, quite out in the country, in a very quiet, pleasant, and healthful situation. A good macadamized road connects it with civilization, and the Soo Chow Creek makes a very sharp bend about it, running around on three sides, and affording a means of communication with the Yangtsi, the Grand Canal, and through them with any part of China.

The piece of ground, called "Jessfield farm," comprises some thirteen or fourteen acres, nicely laid out in lawns and shrubbery. It has for several years been the residence of one of the foreigners. On it is a mansion, which is being fitted up for the bishop, who will occupy it about the first of June. The college buildings will probably be completed in the same month; they are built in pure Chinese style, the whole being in the shape of a quadrangle, two hundred and twenty feet by one hundred and thirty feet, the inner court being cut by two rows of dormitories parallel with the front. When these buildings are finished they will be at once occupied by the students, about sixty of whom are now awaiting the opening; the building will accommodate but two hundred in all.

The houses for the professors are to be put up at once, together with Mr. Thomson's girls' school, and by and by, as the money comes, the schools, asylums, work-houses, refuges, and other institutions necessary to the mission. A chapel should be built very soon. The importance of having a beautiful, churchly, and solidly built one cannot be overestimated. Its influence, by its silent, constant teaching, its daily services and frequent observances, on the heathen and other students and visitors of the college would be very considerable.

Then, when the proper time and the money come, there will be erected the necessary buildings for the college, such as observatory, library, etc.

The price paid for the land was reasonable, and, in fact, on the transpiring of the purchase, the bishop was offered for the property, by Chinese gentlemen, a sum equal to the price paid, with one half as much again added. The land, too, is bought outright and unencumbered.

The services of the day were those usually held on such occasions; the grounds were decked with bunting kindly loaned by Capt. Sumner, of the U. S. S. Monocacy. There was a procession

of the clergy, native and foreign, followed by the bishop, with the Very Rev. Dean Butcher, of the English cathedral. Ahead of the procession were thirteen of the native candidates in black cassocks, wearing over these white scarfs, on each of which was a large gilt cross.

The 202d hymn was sung ("The Church's one foundation"); then followed the psalms, lessons, and prayers, after which the bishop, striking the stone three times, said, "In the name of the Father, and of the Son, and of the Holy Ghost. Amen. I lay the corner stone of an edifice, to be here erected, by the name of St. John's College, to be devoted to the instruction of Chinese youth in sound learning and Christian truth, agreeably to the principles of the Protestant Episcopal Church in its doctrines, rites, and usages."

The reading of portions of Scripture and collects by the bishop completed the services.

In the stone were deposited documents giving the origin and design of the institution; a copy of the Digest of the Canons; Genesis in Mandarin; New Testament in the same; Morning and Evening Prayer in Mandarin and Colloquial; names of the Emperor of China, President of the United States, Queen of Great Britain, United States Consul Tostai, of Shanghai, Presiding Bishop in the United States, and Archbishop of Canterbury; list of the Protestant Episcopal missionaries in China; Church Almanac for 1879, with a list of the clergy; *Spirit of Missions* for November and December, 1878; list of Protestant missionaries in China; Municipal Council Report for 1878, and copy of the *North China Daily News* for April 14th, 1879.

After the services came the addresses. The bishop in his remarks spoke of the need of education and sound learning in China in combating the false systems of religion, which were strikingly similar to the systems of the Greeks and Romans, being the worship of nature and deified heroes; that it was not possible for the foreign missionary nowadays to follow exactly in the footsteps of the apostles, because they spoke easily the language of the peoples to whom they preached, while the missionary in China had to preach in a language of very great difficulty; that here learning was revered by the people; that, however, much could be done by mere preaching, nothing very important could be accomplished without true education and a native ministry; that so far from being disappointed at the small results shown after thirty-six years of preaching, we ought rather to be astonished at what had been effected with all the difficulties in the way, there being some 12,000 or 14,000 native Protestant Christians. The time for greater effort had now come, and St. John's College was to be instituted with that view.

The Very Rev. Dean Butcher followed in an address of congratulation. In closing he said: "May the college of which we lay the foundation-stone to-day be a channel of blessings—moral, spiritual, and intellectual—to the present and future times. May the zeal and love of its patron, St. John, animate its professors, and may the sacred knowledge, the deep theology of the evangelist who was preëminently called the divine, be the basis of its studies. Then shall this institution contribute in no small degree to the great work of Christianizing and civilizing this vast, populous, and influential empire." After the English address, two were made in Shanghai Colloquial by the Rev. Messrs. Yen and Wong, which were said to be interesting, which was evidently the case, for the large number of natives present listened with earnest attention to every word.

Then the *Gloria in Excelsis* was sung in Chinese, the Doxology in English, and the blessing by the bishop closed the exercises, and the invited guests proceeded to the house to attend a reception and partake of a collation given by Mrs. Thomson in commemoration of the twenty-fifth anniversary of her arrival in China.

The college once opened and in running order, there will be no lack of students for either the divinity department or the secular course of study.

There are already some fourteen candidates for orders here in Shanghai, who will go to form the first class in the divinity school, and there is reason to believe that the supply in the future will be constantly increasing. There is no doubt that of the more than three hundred boys in our

day-schools alone, many will be led to consecrate themselves to the holy ministry.

Nor will there be any difficulty in the other departments. As soon as the Chinese discover that the college is not merely and only a divinity school for the training of a native ministry, but that beside and over this it is a *bona fide* college—with as good a curriculum as can be had in America, and better than can be found anywhere in China—certainly they with their shrewdness will not be slow to avail themselves of the institution at any reasonable cost of tuition. Only the other day a Chinese lady in one of the native cities wrote to the bishop inquiring as to terms, etc., and stating that she was intending to send her son to the college as soon as it was opened.

This is only a straw, but it shows how the wind blows. W. S. S.

ENGLAND.

BISHOP RIDLEY APPEALING FOR A STEAMER.—Dr. Ridley, the Bishop of Caledonia, is appealing for a steamer. Few bishops can need one more than he will. The communication between all the existing stations is by sea, as well as from them, to Fort Simpson or to Victoria; and the hoped-for extension to the native tribes inland will, in the first instance, be up the Naas and Skeena rivers.

IRELAND.

THE UNIVERSITY BILL.—The great question of the day with regard to Ireland is the University bill, introduced by O. Connor Don, M. P. Up to the present time the Roman Catholic hierarchy have abstained from expressing their views, and are doubtless waiting to see what parliament thinks of the scheme. It has, however, been summarily condemned by the Presbyterian General Assembly's committee on higher education, on the grounds that it creates a large sectarian institution, and tends by the increase of universities to lower the whole character of the higher education of the country. Perhaps the most objectionable feature of the scheme is the proposal which it makes to take £1,500,000 out of the "surplus" property of the Irish Church and turn it over to this sectarian institution. The government, which cannot afford to offend its Protestant supporters in Ireland or to alienate its English constituencies, is acting with great caution.

SUCCESSOR TO DR. ISAAC BUTT.—The home-rule party, which attained so much prominence under the leadership of the late Dr. Butt, is to be maintained in full vigor; and its leader is to be Mr. William Shaw, a bank director and a Presbyterian, who has been for eleven years a member of parliament.

A general meeting of the party is to be called for the purpose of considering the course to be pursued with reference to home rule and university questions, and to transact other business with reference to the parliamentary policy of the party.

GERMANY.

RELATIONS WITH THE VATICAN.—The news comes to us that the project of a new concordat has been sent from the Vatican to Berlin. Also comes the intelligence that the reichstag has chosen, as successor to Herr von Stauffenberg, first vice-president, Baron von Frankenstein, a pronounced Ultramontane, being the first occasion in which this high office has been held by any member of that party. The liberals refrained from voting. This furnishes another of the indications which tend to prove that Prince Bismarck is now prepared to cut aloof entirely from the national liberal party, and form a new alliance with the clericals. Such a policy may promote imperialism and give new strength to clericalism in Germany. But whether it will tend to the ultimate stability of the nation may be more than questioned.

INCREASING IMPERIALISM.—A further evidence of growing imperialism and disregard for constitutional rights in Germany is to be found in the fact that the ministry lately introduced a bill, putting in immediate operation the new tariff act, so as to head off those who are now importing largely in order to anticipate and escape the heavy protective duties which are threatened hereafter. Minister Hoffman admitted that it involved a violation of the constitu-

tional rights of the reichstag, but said "the government believed that the parliament would take into consideration the circumstances of the case, and, renouncing its rights, give its assent to the bill." The proposition met with urgent resistance not only from the national liberals, but also from other quarters. It need hardly be said that such a proposal could only have emanated from a government which had but a slight regard for constitutional rights.

EPISCOPAL CONFERENCE.

The Bishops of Minnesota, Kansas, Nebraska, Missouri, Niobrara, and Iowa, whose sees respectively border on the Missouri, will meet at Davenport, Iowa (not "Decatur," as incorrectly stated), on the first day of October next, continuing in session over the following Sunday. This meeting is convened by the senior bishop, the Rt. Rev. Dr. Whipple, and is for conference on topics of mutual interest. At the same time the Bishop of Iowa proposes to call a diocesan missionary conference, in which the various departments of the general missionary work will be represented as follows: The Indian by the Bishop of Minnesota; the Domestic by the Bishop of Nebraska, who is also Missionary Bishop of Dakota; and the Foreign by the Bishop of Niobrara, the former secretary of this department of our work. On the Sunday, as well as at other times during the conference, the visiting bishops will officiate in the cathedral and other churches in Davenport.

VERMONT.

BURLINGTON—*St. Paul's Sunday-school*.—The annual Whitsun-tide festival of this school was held this year on the afternoon of Trinity Sunday. Processional singing began the short service, which included the rector's address and the children's offerings.

The design this year was the Trinity emblem, being a white spherical triangle on a large shield, in front of the chancel. The shield was surrounded with evergreen and everlasting, forming a wreath, into which were inserted by representatives of each class bouquets corresponding to the number of school Sundays. The triangle was made of pieces of wood, brought up and put in place by some of the boys. The lettering of the triangle asserted that each person of the Trinity is God, and negatively, that each person is not either of the others. The offerings presented, with the flowers, by each class amounted to \$150, which were given to Bishop Tuttle's mission among the Mormons. Much credit is due for these interesting occasions to the rector, the Rev. Mr. Atwill, to the superintendent, Charles E. Allen, Esq., and to their assistants.

MASSACHUSETTS.

BOSTON—*Christ Church*.—The sixty-fourth anniversary of the Sunday-school of Christ Church was observed on Sunday evening, the 8th inst. Mr. Francis J. Munroe gave a historical sketch of the school, which is the oldest in Boston, and believed to be the oldest in America. It was started in June, 1815. The number of scholars to-day is 132. The exercises consisted of singing by the children, reading of Scriptures, etc. Addresses were also made by Mr. Leverett Bradley and the Rev. J. H. Waterbury.

ORDINATIONS.—On Friday, June 13th, the Rt. Rev. Bishop Paddock held an ordination service in Trinity church, Boston, and advanced five deacons to the priesthood: The Rev. Phillips Brooks delivered the sermon, from Rev. i. 5, 6, and spoke of the several functions of the Christian minister, especially concerning that of preaching. The candidates were then presented in the following order: the Rev. Albert E. George, of Lee, by the Rev. W. C. Winslow; the Rev. Arthur H. Barrington, of Fall River, by the Rev. W. T. Fitch; the Rev. Reuben Kidner, of Ipswich, by the Rev. John Cotton Smith, D.D.; the Rev. Charles R. Talbot, of Wrentham, by the Rev. T. F. Fales; the Rev. Leverett Bradley, Jr., by the Rev. Phillips Brooks. The presbyters who presented the candidates united also in the imposition of hands; and Dr. Smith and the Rev. Mr. Fitch assisted in the administration of the Holy Communion. Many clergymen and prominent laymen were in the congregation.

CONNECTICUT.

NINETY-FIFTH ANNUAL CONVENTION.—The diocese held its annual convention in St. John's, Stamford, on Tuesday, June 10th. It was the briefest, we believe, ever known in the diocese, being adjourned on the evening of its first day. Not a single negative vote was cast on any motion made, nor was any business done beyond the necessary routine, except, indeed, that steps were taken looking to the making of the conventions biennial instead of annual.

Previous to the organization, Morning Prayer was said and the Holy Communion administered, the bishop being assisted by the Rev. Drs. Beardsley, Olmstead, Vibbert, Tatlock, and Messrs. Jarvis and Lobdell, Mr. Lobdell preaching on St. Matthew iv. 19.

The Rev. Mr. Tremaine was elected secretary, and Mr. F. J. Kingsbury treasurer. The Standing Committee of the previous year was reelected. The bishop's address was as follows:

MY BRETHREN OF THE CLERGY AND LAITY: In meeting you in our annual convention in this ancient parish, I cannot but recall the fact that once—and, so far as I know, only once—has there been a similar gathering here. Before we had conventions in this diocese, while, as yet, the only meetings of the clergy were in convocation, Bishop Seabury met such a convocation here on Monday in Whitsun-week, 1783, nine years less than a century ago, and one year before the full organization of this Church in 1789.

What a difference between then and now! In all the land, at that time, only two chief pastors—Bishops White and Provost—besides the one already named; now an episcopate that not only covers what was then the United States, but has gone into "the regions beyond," where nothing had "been made ready to its hand." Then it was doubtful whether, even in the existing States, the scattered churches, unaccustomed to act together, with only three fully organized dioceses among them, could be brought into one national Church; now we see our fifty-eight dioceses and missionary jurisdictions gathered into one strong Church, and dwelling in a unity which the pet theories of a few doctrinaires are not likely to disturb. Then, in our own diocese, a struggle for bare existence was going on amid prejudices and jealousies that were bristling on every side; now we behold a strength and prosperity which should humble us even while it makes us thankful. All honor to those into whose faithful and self-sacrificing labors we have entered, and who laid the foundations on which we build to-day. All praise and thanksgiving to Him who alone has made the "little one a thousand and the small one a strong nation." "Not unto us, O Lord, not unto us, but unto Thy name give the praise, for Thy loving mercy, and for Thy truth's sake."

Turning from these great memories and inspiring thoughts to the ordinary labors and daily duties of the present—labors and duties, let us remember, by which, under God, the results we praise Him for have been attained, I have to report to you the work of the past year. . . .

During these visitations and at other times I have officiated on two hundred and fifty-two occasions; preached and delivered confirmation and other addresses two hundred and eighty-seven times; administered the Holy Communion thirty-three times; baptized eighteen adults and twenty-three infants; solemnized six marriages; officiated at two burials; and confirmed one thousand four hundred and fifty-four persons.

As proof of the steady and continuous growth of the Church, it may be observed that while in the decade beginning in 1860 eight thousand nine hundred and fifty-six persons were confirmed, there have been confirmed in that beginning with 1870 eleven thousand eight hundred and seventy; this being a greater number than was confirmed in the twenty years from 1830 to 1850.

In further proof of this steady advance, I may cite the annual averages of confirmations for six decades beginning with 1820, that being the year in which accurate statistics of confirmations begin. In the first of these decades the annual average was three hundred and fifty-nine; in the second, four hundred and twenty-three; in the third, five hundred and forty-four; in the fourth, seven hundred and forty-eight; in the fifth, eight hundred and ninety-five; and in the last, beginning with 1870, eleven hundred and eighty-seven.

Since we last met two of the clergy of the diocese have passed away: the Rev. Martin Moody and the Rev. John H. Drumm, D.D. Both these brethren had been withdrawn for some time from pastoral charge, though only for a brief period from ministerial labor.

Mr. Moody was a native of the diocese, and though long absent from it, returned to give us the work of his latest years. And it was faithful and true work, that carried a blessing with it. He was, in very deed, "an Israelite indeed, in whom there was no guile."

Dr. Drumm was with us for only a little time; but long enough to win profound respect for his learning and devotion. His memory will live not alone in the lives of those to whom he ministered, but in these labors of his pen which have instructed and will instruct so many of the Church's children.

Death has also taken from the Church the greatly beloved and honored Bishop of Louisiana. In our eyes the loss is an irreparable one. His rare qualities of head and heart cannot easily be replaced; that godly sincerity, that old integrity, that preferring in honor others to himself, that loving pastoral heart, that thoughtful distrust of hasty action, the deep spirituality of life—in all these things we rejoiced while we had them, and now that they are gone we bless God for them even while we mourn their loss. . . .

There are two subjects to which I wish to ask your attention, both, it seems to me, important ones.

In Article 11 of the Constitution no provision is made for filling a vacancy in the office of treasurer of the convention, should such a vacancy occur in the interval between two conventions. This is, obviously, a defect, and it might involve serious difficulties. I therefore suggest the subject for consideration.

It will probably be remembered by many members of this body that, several years ago, an amendment to the constitution was proposed providing for biennial in place of annual conventions. No action followed the proposition then made, and the constitution has remained unchanged.

I venture to ask whether the time has not come when it is proper and desirable to renew and carefully consider it? In days when the clergy and laity were few in number and widely scattered, and, therefore, rarely met together, these annual gatherings answered a purpose for which they are not now so necessary. While, moreover, the Church was settling and adjusting herself to times and circumstances, there was a call for them which hardly exists to-day.

Without, therefore, entering at greater length upon the subject here, and not forgetting that there may be many practical difficulties in the way which do not occur to me, I ask you to consider it, and beg to add that for myself I shall be entirely content with any decision that may be reached. What I have in view is only your convenience and the advantage of the diocese.

May the Lord bless and guide us, and make all our doings redound to His glory and the well-being of His Church. J. WILLIAMS.

The Stamford Advocate says of the convention: "It was a quiet and business-like convention—merely the winding up of the ecclesiastical clock for the year, which is never an exciting matter when the works are in good order. The Bishop of Connecticut has a great objection to irrelevancy, and when the diocese comes together to transact business he keeps it to its business. The several archdeacons care chiefly for its missionary work; and the Church conference affords opportunity for the discussion of principles and methods of Christian work, so the convention touches no subjects except those of legislation and administration."

WATERBURY—*Trinity Parish*.—On Trinity Sunday, June 8th, Trinity parish celebrated its second anniversary. The sermon, full of interesting reminiscences, was preached by the Rev. F. T. Russell, of St. Margaret's School, who, while associate rector of St. John's with the late Dr. Clark, had steadily urged the need of a new parish. From statistics, which the rector had carefully prepared, it appears that the parish has increased from 100 families and 150 communicants, at the time of the division, to 231 families and 291 communicants; and the Sunday-school from 14 teachers and about 200 scholars to 30 teachers and 270 scholars.

The parish includes at present 231 families and 57 individuals, embracing 552 adults (over 18 years of age) and 288 children, or 840 persons in all. Of these, 720 have been baptized, 367 confirmed, and 291 are actual communicants. During the two years, 22 adults and 66 infants have been baptized—total, 87; confirmed, 61; married, 25; buried, 28.

The contributions for purposes within the parish amount to \$11,977.44; extra-parochial, \$1,183.13. Total, \$13,160.57.

These amounts have been raised by purely voluntary contributions, the church being free in all its sittings.

The free-church system has proved very successful, and, indeed, on no other could the large congregation find room in the small but neat and comfortable church building, which the parish has rented for five years, at the end of which time it expects to build.

NEW YORK.

ORDINATIONS.—At the church of the Transfiguration, in this city, Sunday morning, June 8th, the following graduates of the New York Theological Seminary were ordained by Bishop Potter to the diaconate: Messrs. P. M. Bleeker, H. C. Brayton, G. H. Buck, G. A. Eastman, W. B. Frisby, G. D. Herron, W. C. Maguire, A. J. Thompson, J. B. Draper, P. C. Wolcott, L. W. Wells, and A. V. Wittmeyer; and the following to the priesthood: W. W. De Hart, Victor Smith, B. M. Bradin, C. J. Palmer, C. P. A. Burnett, and W. B. Perkins. The sermon was delivered by Bishop Seymour, and the Rev. Drs. Houghton, Buel, and Oliver and the Rev. Mr. G. W. Douglas and other clergymen took part in the services in the chancel.

WESTCHESTER—Consecration.—On Thursday, June 11th, the new St. Peter's church, Westchester, was consecrated by the Rt. Rev. Bishop Potter, assisted by a large body of clergy. The rectors of most of the old parishes of the county were present; also clergymen from New York and from the Dioceses of Long Island, Northern New Jersey, Connecticut, and Albany. After the consecration the bishop preached a sermon appropriate to the occasion from Gen. xxviii. 17. The offerings, which amounted to about \$100, were applied to the fund for the support of missions in the diocese—a fund not very unlike that which aided in planting and sustaining this parish almost two centuries ago.

The church is built of gray stone, rock-faced. The plan is a vestibule, flanked by a porch, and a tower, crowned with a slated spire, a nave of four bays with transepts, and a seven-sided apse, of which the ridge is on the same level with that of the nave. The material and its use, the disposition and treatment of the parts, with the un-moulded arches and the low windows of the clerestory, give the outside of the church, which is set in an ample churchyard, an aspect of picturesqueness, which, however, scarcely indicates the elaborate and finished work of the interior. Though the edifice is not large, the design and decoration, which harmonize perfectly, combine to produce the effect of spaciousness. The wood-work is of solid oak, and comprises a beautiful and richly-carved pulpit. The case of the organ is also carved in oak. The altar is of Caen stone, and contains much delicate work. The font, which is very handsome, was imported from England.

LONG ISLAND.

BROOKLYN—St. John's Hospital.—The anniversary services commemorative of the laying of the corner-stone of the new St. John's hospital, Brooklyn, on the Church Charity Foundation of Long Island, were held in the chapel of the building on Tuesday afternoon, June 10th, the Rt. Rev. Bishop Littlejohn presiding. The services began with a processional, headed by St. Luke's surpliced choir, and followed by the bishop and several clergy of the diocese. After appropriate religious exercises, in which the bishop, Dr. Drowne, Dr. Johnson, and the Rev. Mr. Sparks participated, the report of the building committee was read. Following the report addresses were made by the Rev. Mr. Backus, rector of the church of the Reformation; Dr. George G. Hopkins, of the surgical staff of the Founda-

tion, and Dr. Schenck, rector of St. Ann's. The services were then closed by the bishop.

OYSTER BAY—Consecration.—On Wednesday, June 4th, St. Barnabas's-day, Christ church, Oyster Bay, was consecrated by the Rt. Rev. Bishop Littlejohn, assisted by sixteen clergymen of the diocese.

At 11 A. M. a procession of vestrymen, chancel choir in surplices, visiting clergy, with the rector and bishop, was formed at the rectory and proceeded to the church, which they entered singing the Processional Hymn (282), "Christ is made the sure foundation." Passing down the middle aisle to the door of entrance, the rank of clergy was divided, through which the bishop, rector, and clergy, in reverse order, passed, while reading the rubrical Psalm for Consecration. The bishop entered the chancel, followed by the Rev. Drs. Hall, Moore, Haskins, Matson, Ellsworth, Cooper, and Drowne. The Rev. Drs. Cox and Middleton, and the Rev. Messrs. Howard and Pycott occupied stalls. The instrument of donation was presented by the senior warden, Mr. David J. Youngs. The sentence of consecration was read by the Rev. T. Stafford Drowne, D.D. The services which followed consecration consisted of Morning Prayer and the Holy Communion. The bishop preached from John iv. 24: "God is a Spirit; and they that worship Him, must worship Him in spirit and in truth." The music was admirably rendered by a choir of boys, under the training of Mr. William S. Rhodes, organist and choir-master. After the services there was a bountiful collation, provided by the ladies of the parish.

This building is the third that has been consecrated on the same spot since the year 1705, when the Society for the Propagation of the Gospel in Foreign Parts first erected a church in Oyster Bay. The present structure is a combination of Queen Anne and Elizabethan architecture, is beautiful and commodious, and in every way churchly in its appointments. Its cost is \$13,000, and it is paid for. Since 1876, when the present rector (then a deacon just ordained) took charge, there have been provided a new church, a new mission chapel room in the Cove (a place about a mile distant), and a Sunday-school hall in the rectory. A chancel-choir has also been organized, now consisting of sixteen boys, who gratuitously render the musical services of the church. A brotherhood also conduct a public library and reading-room in the village.

LITTLE NECK.—The Rev. Dr. Beare has completed the thirty-fifth year of his rectorship. During this time he has baptized 864 adults and children, married 219 couples, and buried 458 persons. This is a remarkable record for a country parish.

CENTRAL NEW YORK.

ANNUAL CONVENTION.—The eleventh annual convention of this diocese was held in Christ church, Oswego, commencing on Tuesday, the 10th of June. On Tuesday evening, after Divine service, the preliminary business of organization took place. About seventy clergymen and seventy-five lay delegates were in attendance. The Rev. Dr. Goodrich was re-elected secretary. The reports of the treasurer and of the trustees of the various funds of the diocese were presented and referred to the several standing committees. The bishop delivered his annual address, in which he gave a summary of the work of the last ten years.

On Thursday morning, after the celebration of the Holy Communion, the convention resumed its business. The Rev. Thomas E. Pattison was appointed assistant secretary.

The Standing Committee of the diocese were elected as follows: *Clerical*—The Rev. Drs. J. M. Clarke, A. B. Beach, J. Brainard, W. T. Gibson; *Lay*—Messrs. D. O. Salmon, Thos. D. Green, J. W. Glover, C. A. Sherman.

The Rev. Drs. Beach and McKnight, who had been appointed a committee on that part of the bishop's address which relates to the past history of the diocese, offered the following minute, which was unanimously adopted by a rising vote:

"It is with most devout gratitude that in the history of the past ten years we recognize the abundant grace and benediction of the great Head of the Church in the manifold blessings

with which those years have severally and collectively been crowned. They have been years of continual progress in all the tokens of outward prosperity and strength. In the steady growth of our communion in numbers; in the large amount of Christian offerings for the Church and its work; in the foundation of institutions for the education of the children of the Church of both sexes; in provision for the education of candidates for the holy ministry; in the establishment of hospitals for the sick, and sheltering homes for the aged, for infirm children, the wandering and the outcast; in the multiplication of missions and churches where the comfortable Gospel of Christ is truly preached and His holy sacraments are duly administered, there is abundant cause of humble and hearty rejoicing in the Lord.

"In all these tokens of the Divine blessing, while we recognize, first of all, the gracious Being from whom all good things do come, and without whom nothing is strong, nothing is holy, we desire to put on the records of this tenth convention of the episcopate of our beloved bishop our grateful appreciation of the abundant labors, the self-denying services, the wise and beneficent leading, the gentle and tender, yet firm and loving, administration of our father in God, under whose apostolic guidance have been granted these blessings. Chiefly, as among the choicest and the best of the gifts and blessings of the years that are past, is the brotherly love and unity of spirit which have abounded and knit together the hearts of bishop, clergy, and people. No 'novelties' in worship or doctrine have disturbed our peace; the spirit of party has not been known to exist in our diocesan family. To our beloved bishop, more beloved with every passing year, to whom, under God, we are indebted for these blessings, we, the clergy and laity of this convention, offer our congratulations on this the tenth anniversary of our diocesan fellowship and communion; and we pledge to him for the future, in his weighty charge and work, our sincere sympathy, our willing service, and our fervent prayers that God will spare him health and strength for many years to come, to rejoice in the prosperity of the Church and diocese of which he is the bishop and pastor under the great Shepherd, our blessed Lord and Saviour Jesus Christ."

A resolution providing for the admission of delegates from missions not incorporated and having a consecrated church building, whose title is vested in the trustees of the parochial fund; also a proposed canon requiring communicants removing from one parish to another in the diocese to procure certificates or letters dimissory, were referred to the committee on the constitution and canons, to be reported on at the next convention.

A committee appointed at the last convention, to make a report concerning the legal title of the episcopal residence and the relation of the diocese thereto, reported that the title is vested in a local corporation formed under the general laws of the State, and that the rights of the diocese to the use of the property are permanently secured. The whole subject of the report, together with resolutions offered by Judge Comstock, with reference to expenses on the episcopal residence, were referred to a committee to report at the next convention.

The Rev. G. T. Le Boutillier, from the standing committee on Christian education, presented a report embodying much valuable information in regard to the educational institutions of the diocese.

J. W. Glover, Esq., from the committee on securities, reported that the permanent funds of the diocese are generally in a satisfactory condition.

The trustees of the parochial fund were instructed to report to each convention the condition of the church buildings held by them in trust, and to furnish special information as to whether such buildings are sufficiently insured from loss by fire.

A proposed amendment to the constitution, changing the time of the meeting of the convention, was rejected.

Messrs. E. A. Clark, Wm. Marvin, and Geo. F. Comstock were elected trustees of the parochial fund.

Mr. George J. Gardner was unanimously re-elected treasurer of the diocese.

The bishop appointed the presidents of the several missionary districts as follows: 1st district, the Rev. L. R. Brewer; 2d, the Rev. J. B. Wick; 3d, the Rev. R. N. Parke, D.D.; 4th, the Rev. H. R. Lockwood; 5th, the Rev. J. Brainard, D.D.; 6th, the Rev. G. H. McKnight, D.D.

The Rev. Drs. Van Deusen and Babcock, and the Rev. Messrs. T. E. Pattison and A. B. Allen were appointed examining chaplains.

A proposed amendment to the canon on the general fund, requiring the treasurer to report the names of parishes in arrears, was ordered to lie over for consideration at the next convention.

On Wednesday evening the convention met in the church of the Evangelists. The Rev. Dr. Clarke read the report of the missionary board of the diocese. Mrs. Burnham's report of the Woman's Auxiliary was read by the Rev. R. M. Duff, and missionary addresses were delivered by the Rev. Messrs. Wicks, Cathell, Lightner, and Brewer.

After the customary resolutions of thanks, the bishop offered prayers and pronounced the benediction, and the convention was adjourned *sine die*.

WATERLOO—St. Paul's Church.—On Friday, the 13th of June, a very interesting service was held in St. Paul's church, Waterloo, for the consecration of a baptismal font of exquisite design and workmanship, presented by the Rev. Wm. D'Oroville and Sarah E. Doty as a memorial of their deceased children. The base and bowl of this font are of Caen stone, with red Grotte marble shafts. The marble is rich in color, and forms a fine contrast with the cream colored stone. The text, "Suffer little children to come unto me," is sunk in the rim. A band of Annunciation lilies, boldly carved, encircles the bowl. The foliage of the caps also represent lilies. The base is moulded, and in the sub-base, or plinth, are fixed two small polished brass plates with the following inscription:

RICHARD GIRDLER DOTY, 2nd son of
The Rev. Wm. D'Oroville and SARAH E. DOTY.
Born, Sept. 11th, A.D. 1874.

Baptized Holy Innocents' Day, A.D. 1874.
Died, June 13th, A.D. 1876.

EDWARD NEWELL DOTY, 3d son of
The Rev. Wm. D'Oroville and SARAH E. DOTY.
Born, Oct. 21st, A.D. 1875.

Baptized Holy Innocents' Day, A.D. 1875.
Died, Dec. 10th, A.D. 1878.

The bishop of the diocese was present, as were also the following clergymen: The Rev. R. N. Park, D.D., of Binghamton, formerly rector of the parish; the Rev. Mr. Doty, of Rochester, also a former rector; the Rev. C. M. Nicholson, of Seneca Falls, and the Rev. Geo. Wallace, the present rector. Standing by the font, which was unveiled by the little son and daughter of the Rev. Mr. Doty, with the clergy around him, the bishop said:

"In the name of the Father, and of the Son, and of the Holy Ghost, I set apart and consecrate this font, of stone, an offering of faith, charity, and thanksgiving, to stand henceforth in St. Paul's church, for the service of Almighty God in the sacrament of Holy Baptism; and I declare it to be henceforth hallowed and venerable accordingly, for the washing of regeneration, and for the honor and praise of God, in the kingdom of Jesus Christ His Son. Blessed are they that do his commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city."

The service was closed with appropriate collects, after which Holy Baptism was administered to eight children, and the large congregation was dismissed.

ORDINATIONS.—The regular Trinity ordination took place in Calvary church, Syracuse, on the 8th inst. The candidates admitted to the order of deacons were Mr. John H. Lloyd and Mr. James G. Cameron, who have been pursuing their theological studies for the past three years at St. Andrew's Divinity School in that city. Morning Prayer was said by the bishop, assisted by the Rev. Mr. Huntington. The sermon was delivered by Dr. A. B. Goodrich, of Utica, from Acts vi. 3. After pointing out that the qualifications required of those who were to be admitted to the order of deacons showed that their office was to be a far higher one than the mere temporal relief of the widows and the poor, or

the management of the temporal affairs of the Church; and after showing that the appointment to even this lowest of the three orders was in the hands of the apostles and not with the people, the speaker encouraged the candidates to be faithful in their ministry and show forth the spirit of St. Stephen the Deacon and first martyr of the Christian Church. The candidates were presented by the Rev. Theodore Babcock, D.D., head master of St. John's School, Manlius.

The Rev. Mr. Cameron will take charge of the mission at Onondaga Castle, the church of the Good Shepherd. A mission house at the reservation is nearly completed, and will be ready for occupancy in about two weeks. In the afternoon the bishop received three deaconesses at Grace church.

WESTERN NEW YORK.

ORDINATION.—On Trinity Sunday the Bishop of Western New York held an ordination in Grace church, Lockport, and admitted to the order of deacons Mr. Charles H. Hibbard, who pursued his theological course at the divinity school in Faribault, and later at the General Theological Seminary. The bishop was assisted by the Rev. Foster Ely, D.D., rector of the parish, who presented the candidate, and by the Rev. G. W. Southwell. In the evening, at the same church, forty-three persons were confirmed, of whom thirty-three were adults.

NEW JERSEY.

ELIZABETH—Christ Church.—Yesterday, June 12th, was a memorable day in Christ church parish, Elizabeth, N. J. The occasion was the institution of the new rector, the Rev. Henry H. Oberly, late of West Troy, N. Y. The church was beautifully and elaborately decorated with flowers, both cultivated and wild, which the children and younger members of the church had gathered and arranged with taste and skill; and the altar cloth and frontals were resplendent with their rich embroidery and bright colors, appropriate to this festival season of the Christian year.

The bishop of the diocese and about twenty-five invited clergymen were present in surplices and nearly all with white stoles, who, with some twenty chorists wearing cassock and cotta, enlivened the scene, fulfilling the Psalmist's injunction to "worship the Lord in the beauty of holiness."

The procession marched from the parish school-house up the aisle to the chancel, where Morning Prayer was intoned by the Rev. Mr. Simpson. The sermon was delivered by the Rev. Dr. Dix, of Trinity church, New York, from the text St. Mark viii. 35. It was remarkable for its manifestation of a lofty spirit and profound thoughtfulness in meditating upon those simple and homely words of our Divine Lord, setting before every hearer a practical lesson, and the manner in which each heart could bring home to itself and set out what the Master insists upon again and again and in manifold different ways, namely, the devotion of one's life to the service of Christ. The conclusion was a glowing and deserved tribute to the late rector, the Rev. Dr. Parker, now warden of Racine College, and his devoted and cherished friend, the late Dr. De Koven.

In the school-room, after service, the bishop proposed a resolution, which was unanimously adopted, namely, that Dr. Dix consent to have his sermon published, which was heartily endorsed by the assembled company in the rectory, where a sumptuous collation had been provided by the parishioners.

PENNSYLVANIA.

GERMANTOWN.—During the hurricane of October 23d, 1878, the spire of Christ church, Germantown, fell on the main building, and so injured it that the congregation determined to build a new church. On Tuesday, June 3d, the corner-stone was laid by the Rt. Rev. William Bacon Stevens, D.D. The following clergymen were present and took part in the service: The Rev. Messrs. J. B. Falkner, rector of the parish, J. A. Childs, D.D., R. Bethell Claxton, D.D., J. W. Claxton, D.D., Wilbur F. Paddock, D.D., George Bringham, S. H. Boyer, John Rodney, R. C. Matlack, J. K. Murphy, G. L. Bishop, C.

K. Nelson, J. R. Moore, C. E. Murray, Wm. Ely, W. S. Heaton, Thomas L. Franklin, C. E. Maisson, W. R. Carroll, S. F. Hotchkiss, Benjamin Watson, D.D., Dr. Clement M. Butler, S. E. Appleton, and Andrew Mackie.

The clergy, members of vestries, and invited guests met in the parish building and walked in procession to the place where the church is to be erected, repeating the 122d Psalm. The list of articles deposited was read by the Rev. J. B. Falkner, as follows: The Bible, Book of Common Prayer, hymnal, programme of the ceremonies, journal of the diocesan convention for 1878, THE CHURCHMAN and other church papers, Philadelphia and Germantown papers, portrait of Bishop Stevens, history of the parish, list of the vestry, of the congregation, of members of the Sunday-school, of the mothers' meeting, of proof coins of this year's coinage, of fractional currency notes, and the report of the committee of inquiry in regard to St. Clement's church.

The corner-stone was then laid in its place with the usual impressive ceremonies, at the conclusion of which the clergy and congregation returned to the parish building, where the service was continued.

The Rev. J. B. Falkner, in a few introductory remarks, welcomed the clergy and invited guests, and expressed his gratification at having present one of the first ministers of the Episcopal Church in Germantown—the Rev. Mr. Rodney. He also stated that when the old church was destroyed it was entirely free from debt, and that no debt would be incurred in erecting the new edifice, the requisite funds being already in the hands of the treasurer, or promised by responsible parties. A letter from the Rev. Mr. Vibbert, of St. Luke's church, regretting his inability to be present, was read.

An address was then delivered by the Rev. J. K. Murphy, rector of St. Michael's church, Germantown.

The Rt. Rev. Bishop Stevens followed. He said that this was a day of revival, and he felt thankful to God that they would soon be able to worship in a temple more suited to their needs. The first sad news he received on his return to Philadelphia was that the tower of Christ church had fallen and crushed the building. He believed, however, that it had a good effect, and their adversity would result in a cause of thanksgiving to God. The Lord said, "Build the house, and I will dwell therein, and be glorified."

"The new edifice will be of Trenton brown stone, of rock face, broken range work, Gothic style of architecture, with hoods and columns of Ohio stone to the tower on the corner. The structure will be 122 by 80 feet, fronting on Adams street. There will be two entrances, one on Adams street and one on Tulphocken street, the chancel facing the first named thoroughfare. East of the chancel will be the organ chamber on a raised platform. To the west will be the vestry-room. The entrance doors will be panelled, and stock beaded rebated doors, inch and a half thick, covered with cloth. The wainscoting and other interior wood-work will be of ash, finished in shellac. The windows are to be of stained glass. The ceiling will be of panelled ash and the roof of slate. The architect is Mr. James S. Sims, of Philadelphia."

The builder is Mr. Arthur Williams, and the mason Mr. William Armstrong, both of Philadelphia.

Church of St. John the Baptist.—The bishop of the diocese visited the church of St. John the Baptist, Germantown, on the evening of Trinity Sunday and confirmed eleven persons. Evening Prayer was said by the rector, the Rev. C. Kinloch Nelson, Jr., assisted by the Rev. Joseph Wood, the musical portion of the services being rendered by a surpliced choir of sixteen members.

In spite of the difficulties of a small membership, the limited means of the people, the fluctuating population, and the multiplicity of houses of worship in the vicinity, the progress of the work in the past three and a half years has far exceeded the reasonable expectations of the friends and helpers of the parish. The Ladies' Aid Society during the last year has exemplified in a wonderful manner the power for good of a few loving hearts and willing hands, having supplied one tenth of the available funds of the parish.

Within the time specified the church has been

beautified by the addition of a recess chancel of suitable dimensions and proper construction. A neat altar, choir and clergy stalls of selected ash, altar cross, vases, desk, and rails of polished brass compose the furniture. The present voluntary choir was introduced on Christmas last, and at Epiphany an excellent organ was set up and dedicated to the services of Almighty God.

The secret of success throughout has been unity for the glory of God. The increasing attendance upon the weekly Eucharist and the celebrations on holy days, the generous offerings and hearty praise of the regular worshippers, are tokens for future good.

"Ecce, quam bonum."

CENTRAL PENNSYLVANIA.

STANDING COMMITTEE.—At a meeting held June 10th, testimonials were signed recommending Messrs. Charles Edward Dobson, Charles F. Sweet, George N. Glover, and Enos J. Balsley as candidates for Holy Orders. The application of Mr. David B. Willson for such recommendation was laid over until the next meeting of the committee, according to their rule that applications be not definitely acted upon at the first meeting at which they are presented.

DELAWARE.

ANNUAL CONVENTION.—The 89th annual convention met in Christ Church, Dover, on the 4th of this month. The opening services were held on Tuesday evening, conducted by the Rev. Messrs. Hall, of Seaford, and Littell, of Wilmington. The sermon was delivered by the Rev. M. Mead, of Laurel, from John vi. 9: "What are they among so many?"

On Wednesday, at 9 A. M., the convention assembled, with a comparatively large number of delegates, the Rt. Rev. Bishop Lee presiding. Mr. George H. Bates was the secretary. Several reports were read, and the one from the committee on the apportionment of the episcopal fund to the several parishes called forth some discussion. The committee deemed such action unadvisable for the present, and asked to be discharged. The convention, however, thought otherwise, and instructed the committee to make the apportionment and publish the same in the journal of the diocese. This is a matter of importance to the parishes, as only about \$14,000 have been collected. The amount necessary for the support of the episcopate is \$30,000.

During the morning session the bishop delivered his eighth charge, and therein discussed the late Lambeth Conference. In the afternoon he read his annual address, which contained an account of his work within the year, and a review of the position of the Church in regard to ritualism.

The committee on diocesan missions reported the receipt and expenditure during the year of about \$800. A missionary meeting was held in the evening. The convention adjourned on Thursday morning, and was succeeded by a convocation of the clergy, the number present being quite large. Indeed, the proceedings of both convention and convocation were well attended.

WILMINGTON—Old Swede's Church.—On Trinity Sunday, June 8th, the anniversary of the completion and consecration of Trinity (Old Swede's) church, Wilmington, was fitly celebrated, four services being held during the day.

The first service was at 9:30 A. M., when the rector, the Rev. W. J. Frost, D.D., administered Holy Baptism, and eight persons were added to the Church. At 10:30 A. M. another service was held, and the old church was filled to its utmost capacity. The rector read the prayers, assisted by the Rev. Dr. Clemson. The Rt. Rev. Bishop Lee was present, and confirmed thirty candidates. The bishop preached the sermon also, and administered the Holy Communion.

At 3 P. M. the anniversary festivals of the Sunday-schools took place, and were especially interesting. From the assistant secretary's report, which was read, we obtain the following statistics: Of the morning school, held in Trinity chapel, the present number of scholars in regular attendance is 154, an increase of 25 since the last report. There are seventeen teachers in the school, being an increase of one. The total offerings during the year were \$32.38. In the afternoon school, held in the Old Swede's Church,

the number of scholars in regular attendance is 140, 72 being boys and 68 girls, an increase of ten since the last report. The offerings for the year amounted to \$39.61.

At 8 P. M. the closing services were held. The hymn (282d), "Christ is made the sure foundation," was sung as a processional, and Wesley's hymn, "Come, sinners, poor and needy," followed.

The Rev. Dr. Frost, the Rev. Mr. Littell, and the Rev. Prof. Jefferis conducted the service. After the prayers, Dr. Frost introduced the Rev. Dr. Clemson, who is a lineal descendant of one of the founders of the old church. He cordially owned his descent, and then spoke of the contrast between the time when the church was built and the present, in material conveniences and comforts, but the zeal of our ancestors remained unsurpassed. He spoke hopefully of the future of the old church, and thankfully of the work now in progress.

At the close of the Doctor's remarks, the rector introduced the Rev. T. G. Littell, of St. John's, a daughter church of Trinity. He expressed his pleasure in being present at this anniversary, and urged the importance of an endowment for the support of this church.

The rector offered prayers and pronounced the Benediction, thus closing the services in commemoration of the founding of this old and time-honored house of worship.

MARYLAND.

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.—The closing meeting of the Maryland Branch of the Woman's Auxiliary was held in Grace chapel, Baltimore, Wednesday morning, June 4th. Ten parishes were represented.

The Rev. Dr. Sams, rector of Trinity church, Baltimore, opened the meeting with a few collects. The Rev. Mr. Kimber, secretary of the Foreign Committee, then spoke upon the subject of the value of woman's work in the foreign mission field, and was followed by the Rev. Mr. Boone, of China, with words to the same effect, both clergymen referring especially to the devoted labors of Miss Fay.

Miss Emery, secretary of the Woman's Auxiliary, then addressed the ladies, giving a brief sketch of the organization of the auxiliary, and describing somewhat in detail the various departments of its efforts.

The reports of the different secretaries were then read, from which it appeared that \$3,562 had been contributed to foreign missions (\$1,410 of which being through the Mexican League), and, in boxes and money, \$1,209.50 to Indian missions. Of the former amount, \$1,000 was handed in at the time of the meeting as the gift of one individual toward the endowment fund of St. John's College, Shanghai.

The knowledge of so much money gained through their efforts during the year was a source of great satisfaction to the ladies, and of encouragement for the future of their work.

ORDINATIONS.—On Trinity Sunday, June 8th, in St. Andrew's church, Baltimore, the Rt. Rev. Bishop Pinkney advanced to the priesthood the following candidates: The Rev. Joseph Reynolds, Jr., the Rev. Fred. F. Reese, and the Rev. Samuel Maitland. The following clergymen were present and assisted: the Rev. Campbell Fair, the Rev. Dr. Dalrymple, and the Rev. Mr. Kepler, the first rector of St. Andrew's. The Rev. Campbell Fair preached the sermon, from the words, "A teacher come from God"—John iii. 3.

ALABAMA.

STANDING COMMITTEE.—At the recent convention of the Diocese of Alabama, held at Greensboro, May 14th to 17th, the former Standing Committee was reelected; and the Rev. James Massey, D.D., was subsequently made the chairman of the same.

At a meeting of the committee, held on the 16th of May, Mr. J. D. Porter was recommended for deacon's orders, and was ordained on the Sunday following—the 18th of May.

VISITATIONS.—On Friday, May 30th, the Rt. Rev. Bishop Wilmer visited St. James's church, Livingston, Ala., where he held services morning and evening, administered the Holy Communion, and confirmed four persons. On Whit-

sun-day, June 1st, he officiated in St. Mark's, at the Fork of Greene, administered the Holy Communion, and confirmed one; and in the evening of the same day, at Fordland, about ten miles distant from the former place, he confirmed ten persons. On Wednesday, June 4th, he was at Gainesville, Sumter county, where he administered Holy Communion and confirmed one; and on the next day, at Eutaw, Greene county, he held service in the evening, the rector assisting, and confirmed seven persons. On Friday morning, June 6th, he preached in this church and administered the Holy Communion.

KENTUCKY.

LOUISVILLE.—Bishop Dudley catechized the children of the various Sunday-schools in this city on Sunday night, the 8th inst., in St. Paul's church. There was a very large attendance of children and teachers, together with their friends. The Rev. Messrs. Norton, Perkins, Maycock, Minnigerode, and Shields were in the chancel, the first-named giving one of his "children's addresses." The Rev. B. T. H. Maycock, rector of St. John's, presented, on the 11th inst., five candidates for confirmation, being the first fruits of a colored mission established by him about three months ago.

OHIO.

CONVENTION.—The annual convention of the Diocese of Ohio assembled on Wednesday, June 4th, in Trinity church, Toledo, the Rt. Rev. G. T. Bedell, D.D., presiding. The following clergymen assisted in the opening services: The Rev. Drs. Coleman, Bronson, Burton, and Moore, and the Rev. Messrs. Hinkle, Marks, Wells, and Cox. The sermon was delivered by the Rev. T. B. Wells, of Painesville, from the text, "He must increase and I must decrease." The Holy Communion was next administered by the bishop, assisted by Drs. Bronson and Moore, and the Rev. S. Marks.

The business sessions of the convention took place in Trinity chapel. The roll was called at 12:45 P. M., and many clergymen and lay delegates answered to their names. The convention then adjourned until two o'clock.

The afternoon session began promptly at the hour designated. The Rev. Dr. French was re-elected secretary, and the usual committees were appointed.

The bishop then read his annual address, at the conclusion of which resolutions were offered expressive of thanksgiving for his safe return from England, and for the happy restoration to health of his family. It was also resolved that it be referred to the committee on canons to inquire into the expediency of so amending the canons as not to require the assembling of the congregation for the purpose of filling vacancies in the vestry. The committee subsequently reported in favor of such amendment, which was adopted.

On Thursday, the second day, the Holy Communion was administered in St. John's church, at 8:30, by the bishop, assisted by the Rev. Messrs. High, Marks, and Maxwell. At 9:30 Morning Prayer was read in Trinity church by the Rev. Dr. W. B. Bodine and the Rev. J. E. Julian. After these devotional exercises the convention reassembled for business in Trinity chapel. Trinity church, Coshocton, was received into union with the convention, and the following committees were elected:

Standing Committee.—The Rev. N. S. Rulison, the Rev. J. W. Brown, D.D., the Rev. Leighton Coleman, D.D.; Messrs. C. J. Comstock, S. L. Mather, S. N. Sanford.

Missionary Committee.—The Rev. J. C. White, D.D., the Rev. J. L. Maxwell, the Rev. S. A. Bronson, D.D., the Rev. R. B. Balcom, the Rev. L. Coleman, D.D., the Rev. L. S. Osborne, the Rev. T. B. Wells; Messrs. S. N. Sanford, C. D. Adams, Columbus De Lano, A. H. Moss, Jas. Shaler, S. L. Mather.

Education Committee.—The Rev. W. E. Bodine, D.D., the Rev. Fleming James, D.D.; Messrs. Eli T. Tappen, J. D. H. McKinley.

Trustee of Theological Seminary and Kenyon College.—Mr. William J. Boardman.

Reports were presented from the secretary and treasurer of the missionary committee, also from the committee on joint education.

The committee on canons reported the assess-

ments of the various parishes for defraying the expenses of convention and for the support of the episcopate.

The treasurer of the diocese, Mr. Levi Buttles, read his report, in which he dwelt upon the remissness of certain parishes in raising and forwarding the amounts respectively due from them. Mr. Buttles was reelected treasurer.

On Thursday evening the members of the convention met in Trinity church. The service was conducted by the bishop, the Rev. Drs. Coleman and James, and the Rev. Mr. Maxwell. The Rev. Dr. James read the report of the committee on education, following which were addresses by the Rev. Mr. Pitts and Dr. Bodine. The bishop read the annual report of the Woman's Auxiliary Association of the diocese, which showed the receipt of upward of \$2,000. An address upon the subject was then delivered by Dr. Brown, of Cleveland.

On Friday, at 8:30 A. M., service was held in Calvary chapel; at 9:30 the litany was read in Trinity church; and at 10:30 the convention was called to order. The Rev. T. B. Wells was elected in place of the Rev. Dr. Coleman, who declined to serve on the missionary committee. Reports that remained unread were ordered to be printed in the Journal. The convention decided that no clergyman could be entitled to more than one vote, whatever the number of parishes subject to his ministrations. The Rev. Dr. Coleman moved that the next annual convention be held the first Wednesday in June, 1880, and the motion was carried. Adjourned.

RHODE ISLAND.

CONVENTION.—The eighty-ninth annual convention of this diocese met on Tuesday, June 10th, in Grace church, Providence. Morning Prayer was read by the Rev. Messrs. J. L. Miller and Dr. R. Brewer. The bishop read the Ante-Communion, assisted by the Rev. Mr. Greer. The sermon was delivered by the Rev. H. C. Cunningham, from John xvi. 5: "But now I go my way to Him that sent me, and none of you asketh me, Whither goest thou?" The Holy Communion was administered by the bishop, the Rev. Mr. Greer assisting. The convention then adjourned to the chapel. The Rev. Samuel H. Webb was reelected secretary, and he named the Rev. J. W. Colwell as his assistant. The several committees which were to act during the convention were then appointed, and the reports of such committees as had served within the past conventional year were called for, after which a recess of two hours was taken.

On the opening of the afternoon session the bishop read his annual address, in which he reviewed the Church work in the diocese, and suggested measures for meeting its claims. He spoke also of probable legislation by the next General Convention respecting the provincial system, and of changes of canons appertaining to clerical and lay deputies to that body, whereby, having fewer members, it may become less unwieldy. In regard to the missions of the diocese he said: "The report comes to us from almost every diocesan convention that they have great difficulty in sustaining home missions within their own borders. So far as our own work is concerned, I may say that, with scarcely an exception, the missions in this diocese were never in a more hopeful condition. I do not believe that any of the money which you bestow upon other and more distant fields yields a richer and more steady return than that which is given to sustain our own missionaries in Rhode Island." In referring to the monthly meetings of the clergy for conference and friendly discussion, the bishop expressed his gratification at the results that had been gained therefrom, namely, a mutual toleration of ideas, and an absence of partisan spirit. "The presence of evil without is so great," said he, "that we cannot afford to waste our strength in controversies upon those things which do not pertain to the articles of the Christian faith. . . . The hour has come when, forgetting all our minor differences, we must rally around the Captain of our salvation and resolve to fight in defence of the cross." The bishop made a feeling allusion to the death of the late Bishop of Louisiana, who was well-known and beloved in the Diocese of Rhode Island. Portions of the address were referred to committees.

The treasurer of the convention, Mr. J. M. Cross, presented his annual report:

Convention Account.—Paid, \$715.78; received

from assessments, \$544.52; balance due the treasurer, \$171.26.

Bishop's Salary.—Received: balance of old account, \$2.01; from assessments, \$2,531.85; from trustees of episcopal fund, \$3,451.10; total, \$5,985.02. Paid: April 1st, 1879, \$5,350; balance on hand, \$635.02.

Reports were received from the Standing Committee, the trustees of the episcopal fund, and the depository board. Mr. C. T. Dorrance, treasurer of the fund for the relief of widows and orphans of deceased clergymen and of superannuated and infirm clergy, presented his report. The fund amounts to \$18,240.47. Paid out during the year, \$662.50. The report of the diocesan board of missions was read by the Rev. Wm. N. Ackley. The amount appropriated for the various mission stations was about \$2,800. The debt of the board had been removed, but it was urged that there should be no delinquency in contributions.

The session on Wednesday (St. Barnabas) was preceded by Morning Prayer, Litany, and Ante-Communion, at 10 o'clock, in Grace church. The bishop officiated, assisted by the Rev. L. C. Manchester, of St. John's, Lowell, Mass., and the Rev. Wm. N. Ackley, of Warren. After the service, the convention assembled again in the chapel. Various reports were presented and accepted; among them one from a special committee to which had been referred that portion of the bishop's address relating to the non-attendance of children at church services. The committee deemed the leading causes of such non-attendance to be, 1st, the fact that it is not sufficiently impressed on the children's minds that by their membership in the Church they have the same right of attendance and joining in the Church's public worship as those of riper age; 2d, the elaborate services at the opening of Sunday-schools, which lead the scholars to deem that when the Sunday-school session is over they have attended all the services necessary and intended for them; 3d, the fact that the practice in many of the churches is to have Sunday-school in the morning, immediately before the morning service, thereby rendering a continuous attendance too tedious for the children.

The committee introduced resolutions to the effect that the rectors of parishes be requested to read to their congregations so much of the bishop's address as refers to this subject.

The following committees, boards, and officers were elected:

Members of the Board of Missions (for two years)—The Rev. Messrs. D. H. Greer, E. H. Porter, and James W. Colwell; Mr. R. H. I. Goddard, Mr. J. C. Burrington.

Standing Committee—The Rev. Messrs. Daniel Henshaw, D. H. Greer, C. A. L. Richards, George J. Magill, and Messrs. E. A. Greene, George L. Cooke, W. W. Blodgett, T. P. I. Goddard.

Board of Trustees of Churches and Glebes—Messrs. T. P. Bogert, J. L. Peirce, Edwin Babcock, Edw. D. Bassett.

Board for Relief of Widows and Orphans, etc.—Messrs. M. B. I. Goddard, E. A. Greene, C. T. Dorrance, William Ames.

Depository Board—The Rev. Messrs. E. H. Porter, D. H. Greer, and Messrs. Samuel C. Blodgett, and J. H. DeWolf.

Board of Audit and Finance—Messrs. George C. Nightingale, Sr. (one year); William Grosvenor (two years); Frank B. Richmond (three years).

Mr. James M. Cross was reelected treasurer.

The Rev. Samuel H. Webb was reelected registrar.

Mr. Charles Morris Smith, of Providence, was reelected a trustee of the Episcopal fund.

The Rev. Mr. Cunningham, of Lonsdale, was chosen (on nomination by the bishop) a member of the Ecclesiastical Court, in the place of the Rev. Geo. L. Locke, of Bristol, resigned.

Mr. Cooke introduced a resolution providing for the appointment of a committee of three clergymen and two laymen to make arrangements for special services in celebration of the twenty-fifth anniversary of Bishop Clark's episcopate, which occurs in the coming year. The resolution was adopted by a rising vote, and the Rev. Messrs. Greer, Richards, and Henshaw, Mr. Charles Morris Smith, and Judge Stiness were constituted the committee of arrangements.

NEWPORT—Trinity Church.—On Trinity Sun-

day, June 8th, the Rt. Rev. Bishop Clark confirmed forty-five persons in this church, among whom were Dr. C. H. Malcom, his wife, a son, and daughter. Dr. Malcom was for many years pastor of the Second Baptist church in this city. It is understood that he will at once become a candidate for Holy Orders. One hundred and seventy-eight have been confirmed in Trinity parish within the last three years.

For other Church News see page 698.

COLLEGIATE AND ACADEMIC.

DE VEAUX COLLEGE—*Scholarship Examinations.*—I. Foundation. The annual examination of applicants for admission as probationers for the foundation will be held at the college on the first day of the next college year, Wednesday, September 3d, at 10:30 A. M. Four foundation scholarships will be open for competition to applicants who are not more than twelve nor less than nine years of age on the 1st day of July. The following classes have the primary claim to admission:

1. Orphans of clergymen.
2. Children of this diocese whose parents were of the Protestant Episcopal Church, and whose fathers have died in the service of the United States, or from wounds received or disease contracted in said service.
3. Children of this diocese whose parents were of the Protestant Episcopal Church.

The president of the college will make the appointments, in the order of class and scholarly precedence, as soon as the result of the examination is known; seventy-five per cent. of all possible marks is required to obtain consideration.

II. Term Pupil. Also, at the same time and place, three term pupil scholarships of one hundred dollars each, offered by a private individual, on the same conditions as the above, except in the following particulars:

1. The scholarships shall be tenable for one year on satisfactory conduct and scholarship, and renewable to incumbents who attain eighty-five per cent. of all possible marks.
2. They shall be open to the general public, like other admissions of term pupils, without limitation, except as to age.
3. The examinations shall be identical with those for probationers.

All applications for scholarships must be filed with the president of the college on or before August 23d. Catalogues and forms of application will be sent on request.

ORDINATION.

NEW JERSEY.—St. Michael's church, Trenton, on Trinity Sunday—*Priest*: the Rev. Howard Earnest Thompson.

CONFIRMATIONS.

NEW YORK.—Grace chapel, 93 Germans, including 50 adults; St. Augustine's chapel, 117.

EASTON.—Pocomoke parish, 11.

ARKANSAS.—St. Paul's, Fayetteville, 6; Trinity, Van Buren, 2; St. Luke's, Hot Springs (second visitation), 3; St. Paul's, Dardanelle, 2.

WISCONSIN.—Oconomowoc, 2; Delafield, 4; Pine Lake, 12; Evansville, 5; Cathedral, Milwaukee, (second confirmation), 6; Sun Prairie, 8; Burlington, 3.

PERSONAL.

The Rev. Dr. A. B. Atkins's address for the summer will be Cahill House, Asbury Park, New Jersey.

The Rev. E. H. Jewett, D.D., should be addressed at Norwich, Conn.

The Rev. J. J. A. Morgan's address is Hempstead, N. Y.

Bishop Dudley requests that his letters and papers may be sent to Middleburg, Loudoun county, Va., until September 1st.

The Rev. Samuel S. Harris, D.D., has accepted his election to the episcopate of Michigan.

The Rev. William C. Winslow may be addressed for three months at Cohasset, Mass.

The Rev. Silas M. Rogers's address is Ellenburgh, Clinton county, N. Y.

The Rev. Robert T. Roche, D.D., has accepted the rectorship of St. Andrew's church, Bridgeton, Cumberland county, N. J.

The Rev. Summerfield E. Snively has entered upon his duties as assistant to the rector of Grace church, Brooklyn Heights. His address is 53 Remsen street, Brooklyn.

The Rev. W. Strother Jones has accepted a call to become assistant minister of St. Thomas's parish, Baltimore county, Md. Address accordingly.

The Rev. Ralph H. Prosser, having accepted the charge of Grace church, Rosedale, Miss., will be addressed accordingly.

The Rev. E. A. Hoffman, D.D., having entered on his duties as Dean of the General Theological Seminary, his address is 426 West 23d street, New York.

The Rev. Julian E. Ingle has resigned the charge of Trinity church, Woodbridge, N. J., and accepted that of the church of the Holy Innocents, Henderson, Granville county, N. C. Address accordingly.

The Rev. Henry Thomas, of St. Peter's parish, Montgomery county, Md., has declined an election to the rectorship of St. Michael's church, Faunsdale, Ala.

The summer residence of the Rev. Dr. Morgan, rector of St. Thomas's church, New York, is New Hamburg, on the Hudson.

The Rev. Elvin K. Smith has resigned the rectorship of St. Mary's Hall, to take effect August 23d, 1879. Address, meanwhile, as heretofore, Burlington, N. J.

NOTICES.

Marriage notices, one dollar. Notices of Deaths free. Obituary notices, complimentary resolutions appeals, acknowledgments, and other similar matter *Thirty Cents a Line, nonpareil (or Three Cents a Word)* prepaid.

MARRIED.

At the residence of the bride's father, Remsen, N. Y., June 16th, 1879, by the Rev. Wilfrid H. Dean, rector of St. Paul's church, Holland Patent, N. Y., Alys E., daughter of John T. Thomas, Esq., to Dr. WILLIAM A. BUDLONG, of Clinton, N. Y.

On Thursday, June 5th, 1879, at Trinity church, New York, by the Rev. Sylvester Clarke, rector of Trinity church, Bridgeport, assisted by the Rev. Dr. Padlock, of St. Peter's church, Brooklyn, the Rev. BENJAMIN S. HUNTINGTON, rector of St. John's church, Cornwall, N. Y., to Mrs. C. EMILIE RAY, of Bridgeport, sister-in-law of the Rev. Mr. Clarke.

On Saturday, May 31st, 1879, in Trinity church, Cheyenneville, La., by the Rev. A. N. Ogden, of St. Mark's church, Shreveport, Miss MARY B. HELM to the Rev. OLIVER WILSON.

At Belleville, N. J., on Wednesday evening, June 11th, 1879, at the residence of the bride's uncle, W. H. Webster, Esq., by the Rev. C. S. Abbott, rector of Christ church, Miss MAY GREACEN, of Belleville, to J. ROGER KINGSLAND, of Franklin.

On Thursday, June 12th, 1879, at St. John's church, "The Greenwoods," Orange county, N. Y., by the Rev. W. H. De L. Grannis, assisted by the Rev. Samuel Moran, Miss HANNAH PARKER, daughter of Mr. Peter P. Parrott, to Mr. JOHN WIRT RANDALL, of Annapolis, Md.

At the residence of the bride's parents, on Wednesday, June 11th, 1879, by the Rev. Charles W. Homer, Dr. OWEN E. HOUGHTON to NELLIE ALDEN WATTLES, both of Brooklyn.

At Christ church, Brooklyn, on Wednesday, June 11th, 1879, by the Rev. L. W. Bancroft, D.D., CHARLES M. HOWARD to AGNES RUTH, daughter of the late Decius Wadsworth, Esq., all of Brooklyn. No cards.

On Wednesday, June 11th, 1879, at St. Michael's church, by the Rev. Thos. M. Peters, D.D., assisted by the Rev. John P. Peters, Ph.D., WILLIAM R. PETERS to HELEN RUSSELL, daughter of the late Henry A. Heiser, all of New York.

On Tuesday, June 10th, 1879, at Grace church, by the Rev. William J. Seabury, D.D., RUDOLPH WILLIAM SCHACK to MINNA SWIFT, daughter of the late Charles James Livingston.

Philadelphia papers please copy.

On Tuesday, June 10th, 1879, at Calvary church, New York, by the Rev. Dr. Washburn, the Hon. DAVID A. WELLS to MISS ELLEN AUGUSTA DWIGHT, both of Norwich, Conn.

At Springfield, Mass., on Thursday, June 12th, 1879, at the residence of the bride's uncle, James B. Rumrill, Esq., by the Rev. John Brooks, J. BORDLEY GEMMILL to GERTRUDE PIERCE, both of this city.

On Wednesday, June 11th, 1879, at Christ church, New Brunswick, N. J., by the Rev. H. W. Nelson, of Geneva, N. Y., assisted by the Rev. F. H. Stubbs, of the parish, GEORGE H. JANEWAY to ELIZABETH CHEW, daughter of McRee Swift, of New Brunswick.

DIED.

Suddenly, at Canterbury, Conn., May 31st, CHRISTOPHER TYLER LIPPITT, of Brooklyn, N. Y., eldest son of the late Christopher Harris Lippitt, formerly of Brooklyn. Interment at Grace Cemetery, Providence, R. I.

Near Fort Macleod, Canada, on the 9th of May, 1879, HENRY M. NEVITT, aged 24 years, youngest son of John W. and Mary E. Nevitt, of Athens, Ga.

Entered into rest, on Ascension-day, at his residence, 16 University place, New Haven, Conn., Dr. LUCIUS A. THOMAS, aged 73 years.

At his home, on the 31st of March, after a violent illness of six days, ROBERT HARPER CLARKSON, youngest child of James M. and Elizabeth S. Woolworth, aged 4 years, 6 months, and 17 days.

Entered into life eternal, on the morning of Whitsunday, 1879, ROBERT GILMORE, for many years a resident of Manlius, N. Y., in the 87th year of his age. "Having a desire to depart and to be with Christ, which is far better."

Suddenly, on Wednesday, June 11th, ELIZABETH S., wife of Henry Drisler.

In Boston, on the 5th ultimo, THOMAS J. LEE, aged 49 years, 11 months, and 22 days. "He asked life of Thee, and Thou gavest him a long life, even forever and ever."

Entered into rest, Tuesday, 10th inst., the Rev. F. E. LAWRENCE, D.D., pastor of the church of the Holy Communion.

At Paris, May 24th, EDWARD MINTURN.

On the morning of the 10th inst., at his residence, Troy, N. Y., THOMAS A. TILLINGHAST.

On Monday, June 9th, 1879, at the Everett House, SINGLETON VAN BUREN, in the 39th year of his age.

Entered sweetly into blessed rest, June 15th, the First Sunday after Trinity, at Baltimore, Mrs. FAIR, wife of the Rev. Campbell Fair. She was only 25 years of age, just ten years younger than her husband.

At Middletown, Ohio, on the 4th inst., Mrs. BESSIE T. REDINGTON, wife of W. H. F. Tower, aged 44 years.

OBITUARIES.

CAPT. AUGUSTUS PROAL.

At a meeting of the board of managers of the Protestant Episcopal Church Missionary Society for Seamen, etc., held in New York, June 10th, 1879, on motion of Vice-President Davenport, the following was unanimously adopted:

WHEREAS, Captain AUGUSTUS PROAL, a lay vice-president of this society, has, after a painful and pro-

tracted illness, been removed from among us by death; therefore,

Resolved, That the sympathy of this board of managers be tendered to the widow, relatives, and friends of the deceased in their affliction; and that, while cherishing the remembrance of his earnest faith and works in behalf of this mission, and of his consistent Christian example, we regret this severance from his earthly friendship, and trust that through the Divine mercy it will be renewed in the kingdom of our Lord in heaven.

Attest:

D. B. WHITLOCK,

Recording Secretary.

THOMAS A. TILLINGHAST, ESQ.

At a meeting of the wardens and vestry of St. John's church, held on Tuesday evening, June 10th, 1879, at eight o'clock, at the residence of the senior warden, the Hon. Francis N. Mann, that gentleman presided, and stated that the object of the meeting was to take action on account of the death of Mr. THOMAS A. TILLINGHAST, a member of the vestry and the treasurer of the parish. Thereupon junior warden Norman B. Squires presented the following preamble and resolutions, drawn by the rector, the Rev. Frank L. Norton, and moved their adoption:

FORASMUCH as it hath pleased Almighty God, in His wise providence, to take out of this world the soul of our deceased brother, Thomas A. Tillinghast, the treasurer of this parish, a member of its vestry, and the superintendent of its Sunday-school, we, the rector, wardens, and vestry of St. John's church, desiring to express the deep sense of our sorrow and our irreparable loss in the death of our associate; therefore, be it

Resolved, That in the death of Mr. Tillinghast this church has lost its most untiring and devoted friend, who always labored for its spiritual and temporal welfare with a zeal and energy that entitled him to the grateful and loving acknowledgments of all his co-workers, and to a record of our belief that we have met with a bereavement which nothing but the grace of the Holy Comforter can assuage.

Resolved, That we tender to the afflicted family of our dear brother the heartfelt sympathy of each individual member of our board, committing them to God's gracious mercy and protection, and to those blessed promises which sustained and comforted him whom we mourn to-day, as he passed through the valley of the shadow of death.

Resolved, That we will pay our last tribute of respect by attending the funeral of Mr. Tillinghast in a body on Thursday afternoon.

Resolved, That these resolutions be inscribed upon the parish records, that a copy be sent to the family of Mr. Tillinghast, and to THE CHURCHMAN and secular papers for publication.

MRS. HARRIET RUSS.

Died, at Hartford, Conn., the 2d of June, Mrs. HARRIET RUSS, daughter of the late Michael Burnham, of New York, and widow of the late Dr. John D. Russ, of Hartford.

Just a week ago we were standing near an open grave, the dear remains of one as lovely as the sweet summer scenery around us had been gently lowered into their last resting-place, while upon the coffin fresh flowers were thrown, covering it from our eyes—tributes of the love we bore her and emblems of that resurrection when the seed sown in weakness shall be raised in power; when the terrestrial body shall be transformed into the celestial. Upon the flowers some loving hand had dropped palms, tokens of the victory which now, through faith in the mighty Conqueror of death, our beloved friend, His child and follower, had won. How we lingered there after prayers and blessing and hymning voices had seemed to breathe consolation and peace to the weeping family, who seemed to ask of all who witnessed their grief, What shame or what bounds can there be to our lamentations for one so dear? Yes, "so dear." The remembrances of a long life, where gentleness and charity had won the love, the living love, of all who came within their influence; where its sorrows had been so submissively borne; where the word of comfort to the weary and the deed of charity to the poor and needy were never wanting, must engrave themselves forever upon our hearts. "She must and ever will be so dear."

And besides, as we recall her grace and beauty, her noble, queenly presence, and that greatest charm of all—her perfect freedom from all pretension—what sorrow comes over us that we must hereafter miss her from our side as we go on to the close of our pilgrimage! The world seems lonely to us as we dwell upon our loss. We must look away and beyond, trusting to meet her in that world where "they shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall lead them and bring them to living fountains of waters; and God shall wipe away all tears from their eyes."

Hartford, Conn., June 11th, 1879.

APPEALS.

AN APPEAL FOR TWO BOYS.

TO THE EDITOR OF THE CHURCHMAN: Some time last winter I published an appeal in THE CHURCHMAN asking aid for two youths who wished to enter the ministry. One of them has been provided for, and is now at school in Newtown, Conn., doing well. The other is still unprovided for; but one person has promised \$25 a year, another \$50, and another \$100 a year for four years, provided the balance of \$350 can be raised. Will not some who have either lost or been disappointed in their boys aid this cause to enter the ministry, who is anxious to do so, but has not the means of getting an education?

For further information address

REV. J. S. JOHNSTON,
Mount Sterling, N. Y.

ACKNOWLEDGMENTS.

FOR THE KEBLE MEMORIAL FUND.

I. S., \$1; Mrs. H. Hopkins, \$5.

FOR FOREIGN MISSIONS.

Mrs. J. R. Johnston, \$2.50.

TRINITY COLLEGE.

COMMENCEMENT WEEK, 1879.

On Sunday evening, June 22d, the Baccalaureate sermon will be delivered by the president in the chapel at 7:45 o'clock.

On Monday, at 2 o'clock P. M., the entrance examinations in mathematics will be held in the mathematical room, No. 9, Seabury Hall.

On Tuesday, at 8:30 o'clock A. M., the entrance examinations in Latin will be held in the Latin room, No. 2, Seabury Hall. At 11 o'clock the examinations in English will be held in the mathematical room; and at 2 o'clock P. M. the examinations in Greek will be held in the Greek room, No. 6, Seabury Hall.

On Wednesday the House of Convocation will meet for prayers in the chapel at 9:30 o'clock A. M. and for business in the cabinet at 10 o'clock. At 0 o'clock A. M. the annual meeting of the corporation will be held in the moral philosophy room, No. 25, Seabury Hall. At 12 o'clock A. M. the annual meeting of the Phi Beta Kappa Society will be held in the philosophical room, No. 31, Seabury Hall. At 7:45 o'clock P. M. the oration before the House of Convocation will be delivered at Christ church by the Rev. Geo. D. Johnson, and the poem by the Rev. Alex. McKay-Smith.

On Thursday the Senatus Academicus will meet in the lower hall of the capitol, on the old college campus, at 10 o'clock A. M., where the procession will be formed, and at 10:30 o'clock A. M. move to the Opera House. At 11 o'clock A. M. the speaking will begin. At 2:30 P. M. dinner will be served at the United States Hotel. At 8 o'clock P. M. the president's reception will be held in the college cabinet.

T. R. PYNCHON.

NOTICE.

The House of Convocation of Trinity College will meet for prayers in the college chapel on Wednesday in Commencement week, June 25th, at 9:30 o'clock A. M., and the annual meeting for the transaction of business will be held in the cabinet at 10 o'clock A. M.

On Wednesday evening at 7:45 o'clock, in Christ church, the Rev. George D. Johnson, M.A., of New Brighton, N. Y., will deliver the annual oration, and the Rev. Alexander Mackay-Smith, M.A., of Boston, Mass., will deliver the poem before the House of Convocation. By order of the Dean.

LOUIS FRENCH, Registrar.

June 1st, 1879.

NOTICE.

The annual meeting of the Connecticut Beta of the Phi Beta Kappa will be held in the Philosophical Room on Wednesday, June 25th, at 1 o'clock P. M., for the admission of new members and the choice of officers for the year ensuing, and to do any other business proper to be done at said meeting. By order of the President. SAMUEL HART, Secretary.

Trinity College, June 1st, 1879.

The annual meeting of the Society for the Increase of the Ministry, for the election of officers for the ensuing year, and to transact any other business proper to come before said meeting, will be held in the office, 373 Asylum street, on Tuesday, the 24th inst., at 12:30 o'clock. Monthly meeting of the executive committee will immediately follow. ELISHA WHITTLESEY, Corresponding Secretary.

Hartford, June 14th, 1879.

THE SOCIETY FOR THE INCREASE OF THE MINISTRY.

asks liberal contributions in aid of its Scholars [Postulants and Candidates for Holy Orders].

Remittances and applications should be addressed to the

Rev. ELISHA WHITTLESEY, Corresponding Sec'y,
373 Asylum street, Hartford, Conn.

THE EVANGELICAL EDUCATIONAL SOCIETY aids Young Men who are preparing for the Ministry of the Protestant Episcopal Church. It needs a large amount for the work of the present year. "Give and it shall be given unto you." Rev. ROBERT C. MATLACK,
1224 Chestnut street, Philadelphia.

THE STEWART MEMORIAL CATHEDRAL SCHOOLS AT GARDEN CITY, L. I.

THE CEREMONY OF LAYING THE CORNER-STONE OF ST. PAUL'S SCHOOL, NOW BUILDING BY MRS. A. T. STEWART, will be CONNECTED WITH THE CATHEDRAL AT GARDEN CITY, WILL TAKE PLACE ON WEDNESDAY, June 18th, 1879, at 12:30 P. M., under the direction of the RIGHT REVEREND A. N. LITTLEJOHN, BISHOP OF LONG ISLAND, assisted by BISHOPS of the EPISCOPAL CHURCH from OTHER DIOCESES, and by ALL THE CLERGY and REPRESENTATIVES from THE LAITY.

THE MUSIC will be rendered by a TRAINED CHOIR OF SEVERAL HUNDRED VOICES, supported by INSTRUMENTAL ACCOMPANIMENT and the CENTENNIAL CHIME OF BELLS, now in the Cathedral Tower.

THE STRUCTURE IS LOCATED upon ELEVATED GROUND, GIVING FULL VIEW to the many thousands of spectators who will take this opportunity of witnessing the interesting ceremony, as well as inspecting the new Cathedral, now approaching completion.

SPECIAL TRAINS VIA THE LONG ISLAND RAILROAD will leave Hunter's Point, Bushwick avenue, and Flatbush avenue, Brooklyn, at 11:15 A. M. Returning, will leave Garden City at 2:30 and 3:30 P. M.

FROM OTHER POINTS SPECIAL CARS will be attached to the regular trains of the Long Island Railroad.

EXCURSION TICKETS, at ABOUT ONE HALF REGULAR RATES, will be ISSUED from ALL STATIONS.

J. CHITTENDEN,

Gen'l Passenger Agent.

S. SPENCER,

Gen'l Superintendent.

LETTERS TO THE EDITOR.

All "Letters to the Editor" will appear under the full signature of the writer.

"LORD, DISMISS US."

To the Editor of THE CHURCHMAN:

Your correspondent, Dr. Shears (issue of June 7th), is in error in supposing that the hymn claimed for Robert Hawker is the familiar one, No. 165 of our Hymnal. This (probably Walter Shirley's, though the late Mr. Sedgwick thought it John Fawcett's) was in print in 1774, when Hawker was but twenty-one; moreover, it is *not* in Hawker's "Psalms and Hymns," which appeared some twenty years later. But that selection contains another hymn having the same first line—a frequent cause of confusion—and running thus, with an unimportant chorus:

Lord, dismiss us with Thy blessing,
Bid us all depart in peace;
Still on Gospel manna feed us,
Pure, seraphic love increase:
Fill each breast with consolation,
Up to Thee our voices raise;
When we reach the blissful station,
Then we'll give Thee nobler praise.

This hymn has been credited to the "Rev. Edwin Smythe," with the date 1793. It may be Hawker's, but his claim has not hitherto been recognized (nor, I think, known) by hymnologists, and may need to be substantiated.

FREDERIC M. BIRD.

Waterloo, Iowa, June 9th, 1879.

To the Editor of THE CHURCHMAN:

I have the impression that the Rev. Charles L. Hutchins has confused the name of the author of the old version of the hymn, "Lord, dismiss us with Thy blessing," with that of his grandson. Dr. Hawker, incumbent of Charles church, in Plymouth, was, I believe, grandfather of the Vicar of Morwenstow. Upon the second page of the new and revised edition of a "Life of Robert S. Hawker, M.A.," issued by Henry S. King & Co., London, is this language: "In Charles church the evening service always closed with the singing of the hymn, 'Lord, dismiss us with Thy blessing,' composed by Dr. Hawker himself." Dr. R. S. Hawker, the grandson, and Vicar of Morwenstow, laid claim to what, as a "boy," he termed "my improved version." Will not this remove the difficulty of date, 1774, in which year it is claimed the hymn made its appearance?

FRANCIS GILLIAT.

Pittsford, N. Y., June 12th, 1879.

To the Editor of THE CHURCHMAN:

I am at a loss to understand why the Rev. Mr. Hutchins, when he read the Rev. Dr. Hawker's plain assertion under the existing circumstances, "I wrote that hymn," could believe otherwise than that he thereby made a serious claim to the authorship of the hymn.

Who beside has ever made as strong a claim? Who could make as strong a one for Shirley, or any other writer, to whom its authorship has been inquiringly ascribed?

The general custom of closing the services in Dr. Hawker's church with this hymn, of the nature of prayer, forbids us to doubt that the venerable doctor spoke the literal truth instead of fiction or falsehood!

I cannot see why Mr. Hutchins, while kindly attempting to correct my error, has not himself made a great blunder when he says, "The hymn appeared in 1774, thirty years before Mr. Hawker was born," etc. The sober, historical fact is, the Rev. Dr. Robert Hawker was born A. D. 1753, dying in 1827, and yet Mr. Hutchins would have your readers believe Dr. Hawker "was but a lad," when he must have been twenty-four years of age.

Should it be said the hymn claimed for Dr. Hawker is not No. 165, but another with the

same first line, I beg to reply that the Rev. S. Baring-Gould says it was "composed by Dr. Hawker," and then gives the 165th hymn, and young Mr. Hawker's "improvement" of that very hymn! Why such persistent hesitancy in believing credible witnesses? As the lawyers would say, it seems to me to be a clear case.

"Honor to whom honor," that is, to Dr. Hawker, the sage of 1753. I have his name in my hymnal as the author of our 165th hymn.

I wish the "powers that be" would see it wise, in a revised edition of the Hymnal, to print the author's name over each hymn and also in the index of first lines, after each line.

ALONZO G. SHEARS.

New Haven, June 12th, 1879.

A SCHOOL FOR NEGROES.

To the Editor of THE CHURCHMAN:

I am a little afraid of being officious for Mr. Perry, and that he may cry against me, "Save me from my friends"; but the subjoined circular, which I received yesterday, seems to me so full of hard sense and Christian principle (that seeing that Mr. Perry has not yet sent it to you) I send it, and hope you will print it and let it stand on its merits. God bless Mt. Calvary men, and if they choose to kill themselves with this sort of "ritualism," I, for one, wish we had some more such "ritualists."

JOHN VAUGHAN LEWIS.

May 21st, 1879.

PROSPECTUS.

Six years in the religious and intellectual culture of the colored people in the city of Baltimore has shown a great need. Every year a number of young colored men enter some of the best universities and colleges of the North. But few of them (if any) have enjoyed the advantages of early education of those with whom they share the class-room. As a result there is a hard struggle against fearful odds to maintain their position in the class, in which struggle many fail, and an argument is drawn hence against the ability of the colored man.

We also find colleges, law schools, or medical schools are founded for the special benefit of the colored man, and the standard of scholarship is constantly lowered in order to make up for defective preparatory studies.

The only remedy for these evils is the establishment of a higher grade, which shall not only be thoroughly the basis of elementary education, but carry it on where necessary to the requirements for entrance into the higher colleges.

A clergyman of the Episcopal Church, the Rev. George E. Cranston, a graduate of Brown University and of the General Theological Seminary, and a teacher of seven years' experience, offers himself for this work. The rent of a house is already secured; several able teachers, both colored and white men, have offered to assist Mr. Cranston; an officer of the regular army has promised to give the school the advantages of military drill should it be found advisable to make it a military academy, and it is proposed to open the school early in the fall.

The following gentlemen have promised to act as a Board of Trustees: Hon. B. K. Bruce, United States Senator from Mississippi; Hon. Joseph H. Rainey, Prof. R. T. Greener, Dean of Law School Howard University; J. W. Cromwell, editor of the *People's Advocate*; Rev. Alexander Crummell, D.D., pastor St. Luke's, Washington, D. C.; A. T. Augusta, M.D., of Washington, D. C.; Whitfield Winsey, M.D., Baltimore; Henry J. Brown, M.D., Baltimore; Mr. James C. Bishop, Annapolis, Md.; Mr. W. H. Bishop, Sr., Baltimore; Mr. Isaac Myers, Baltimore; Mr. Jas. T. Bradford, Baltimore.

We do not ask for financial aid, but we do ask, and we feel we have the right to expect,

the earnest, active sympathy and coöperation of the educated and influential colored men of the country. We wish to start with ten or twelve boys of the very best type, who, on graduating, will do credit to the school. Putting our terms, as we intend to do, at the low rate of \$100 a year, payable quarterly in advance, including board, washing, and instruction, we could easily fill the school with boys whose parents wished to rid themselves of their care; but it is not our intention to establish a reformatory or charity school. We wish to have young men who will be among the future leaders of their people, that while teaching them sound morals and Christian principles we may give them the necessary education for business pursuits, or fit them to enter with credit any of the colleges or professional schools of the country.

It is desirable that we should know at once how many pupils we can depend upon for the first year. For further information, address

REV. GEORGE E. CRANSTON,
226 North Eutaw st., Baltimore, Md.

The success already attained by the boarding school for girls, in connection with the work of St. Mary's chapel and our other educational institutions, together with the prominent names connected with this enterprise, we trust is enough to guarantee us the prompt and hearty coöperation of the colored people of this country.

CALBRAITH B. PERRY,
Pastor of St. Mary's chapel, Baltimore.

THE GATES OF HELL.

To the Editor of THE CHURCHMAN:

I would like to ask a question and offer an explanation, which, if it be not the correct one, may call out an explanation that will satisfy those who seek for, and in some instances appear to be "dying for lack of," knowledge. The passage of Scripture is often used by pulpit orators, especially during the enthusiastic stage of their religious career, while their fever is at its crisis; but, having passed this stage, the high-sounding, or rather deep-sounding, phrase is not so often used by them. For information, I have frequently asked what they meant by it, viz., "The gates of hell shall not prevail!" But the answers have generally been verbose and unsatisfactory. I know that it is much easier to ask questions than to answer them. A child may perplex the profoundest philosopher; and the weakest mind may suggest difficulties which will confound the most penetrating genius. A short sentence, or even a few interrogatory words, may contain that for the solution of which volumes will be necessary. Still, questions of importance must not be evaded. It is not well to go in search of matter which contains doubtful disputations; but when they lie in our path and would impede our progress if permitted to retain an undisturbed position, we may take them in hand and endeavor to ascertain their real character.

The simple question I ask (and I shall offer a simple answer) is, What is meant by the *gates of hell not prevailing against the Church*? All Christians must admit that this is a very interesting prediction, uttered by our Saviour respecting His Church. Is there any objection to the following simple exegesis of the passage? The word "*hell*" here used does not express, in the original, the place of torment, but the place of departed spirits, *hades*. And the word "*prevail*" may be rendered "*weaken*." And we may then read, "The gates of the place of departed spirits shall not weaken it—the Church." The Church built by Christ is not weakened, or is not to be prevailed against, by the gates of *hades*. The increase through the door of entrance is far greater than the countless numbers passing constantly through the gates of *hades*. The Church has always been on the increase.

Early persecutions and martyrdoms only made the Church grow the faster. And her numbers now are rapidly gaining, and gaining in intelligence and elevation of character. The saints die, but the Church is not weakened; the circle of her radiance is enlarging from age to age. She cannot die; she is rendered immortal by the breath of God.

E. W. HAGER.

Washington, D. C., May 30th, 1879.

WHAT BECOMES OF THE CONFIRMED?

To the Editor of THE CHURCHMAN:

Bishop Doane (Albany) and Bishop Scarborough (New Jersey) have recently asked, What becomes of the many confirmed, from year to year, in their dioceses?

During the last five years Bishop S. has confirmed about 3,000 in this diocese, and only 600 remain as the net increase for the whole period. Hence it appears that only about one fifth as many as are confirmed go to increase the entire list from year to year. What then is the occasion of this startling result? Deaths and removals of communicants may possibly account for one third of this apparent deficiency; but for perhaps two thirds of it, it is to be feared another cause must be admitted, viz., that well-nigh half of the confirmed fail to retain a permanent place on the list of communicants. It is not that they never come to the communion, for I find, on looking over the parochial reports, nearly all the confirmed are reported as becoming communicants. Nearly all, say seven eighths, commune at least once after confirmation. Then comes another puzzle: if they are added to the parish list at the time, when and how do they get off that list? If the question were only as to the number *actually* communing, it would not seem so difficult; but it is respecting the lists as reported from year to year, which one would suppose must embrace all put upon them, with deductions only of an ascertained character—not merely occasional, or even protracted, absence.

Clearly there is something in this case yet to be considered—a *mystery*, in the modern sense.

ASA S. COLTON.

Princeton, N. J., May 30th, 1879.

THE SUNDAY-SCHOOL LEAFLET PLAN.

To the Editor of THE CHURCHMAN:

I have frequently been struck by the criticisms made by correspondents in THE CHURCHMAN upon the Sunday-school as at present conducted. And I have observed that while these are at times quite severe, the shortcomings of teachers and the general imperfections of the usual methods of instruction being freely commented upon, yet but few attempts have been made to suggest any thorough-going improvement—any plan or system by which the instruction of the young in the principles of religion, a task now frequently delegated to the laity, can by them be more efficiently carried out than it is at present. I know of but one such effort which has been made on anything like a proper scale and with adequate care and thought, and that is the plan of “uniform lessons,” devised by committees from Pennsylvania, New York, Long Island, and other dioceses. The lessons based upon this plan or “scheme” are doubtless known to many of your readers, and especially since THE CHURCHMAN has contained some commentary upon them week by week. I do not intend to say anything about them at present, excepting with reference to the fears expressed by two of your correspondents that the “leaflets” employed in teaching the lessons may supplant the use of the Bible in the Sunday-school.

I think this fear is almost, if not altogether, groundless, partly because in the Sunday-

school, as usually conducted, there is not time enough for any thorough study of the Bible, unless it may be in the “Bible-classes,” which, as is known, only receive a small proportion of the scholars who enter the Sunday-school.

If we take the average duration of attendance on the part of a scholar in Sunday-school as five years of fifty Sundays, and allow half an hour of actual instruction for each day's session, we have seventy-five hours, or *less than three weeks*, of average public school attendance as the *entire period* devoted to the instruction of our children in all those “things which a Christian ought to know and believe to his soul's health.”

It is obvious that if we attempt to teach too much in this time we may be in danger of confusing the minds of our scholars, and, perhaps, of failing to impress upon them some of the chief doctrines of our holy religion. A well-selected series of lessons, such as that to which I have alluded, will choose from the entire field of biblical teaching such passages as convey with the utmost clearness the great truths of religion, will illustrate these by the Prayer Book, and enforce them by an arrangement in strict accordance with the Church year. By such means we shall avoid the not altogether unknown occurrence that a child shall have a tolerably correct notion of some of the obscure prophets without ever having received any instruction upon the sacraments of the Church, and possessing only misty ideas of the chief elements of religion. I think, therefore, that the leaflet plan has great advantages, and especially when our object is to give the utmost instruction in a very limited space of time.

ARTHUR VAN HARLINGEN, M.D.

West Philadelphia, June 7th, 1879.

“THE INFINITE PRESENCE.”

To the Editor of THE CHURCHMAN:

In THE CHURCHMAN of June 8th, 1878, appeared a poem entitled “The Infinite Presence,” of which “Subscriber” says: “Copy of verses found in the pocket of the Rev. Frederick T. Brooks after his death.” This is the first stanza:

“I gaze aloof
On the tissued roof,
Where time and space are the warp and the woof
Which the King of kings
As a curtain flings
O'er the dreadfulness of eternal things.”

I simply write to say that it may interest some of your readers to know that the poem may be found in the *Poetical Remains and Letters of the Rev. Thomas Whytehead, M.A.*, published by Daldy, Isbister & Co., London.

HENRY A. METCALF.

Melrose, Mass.

THE MEXICAN CHURCH AND ITS OFFICES.

To the Editor of THE CHURCHMAN:

In THE CHURCHMAN of May 3d we are assured that the “Mexican branch of the Church has fully met all the requirements of the covenant mutually entered into by our bishops and the authorities of that branch of the Church.” And in THE CHURCHMAN of April 26th the “Mexican Commission of the House of Bishops” reports that the offices for the administration of the Lord's Supper and Holy Baptism have been arranged, and are “satisfactory to both parties.”

It is stated by the commission that these offices are “largely drawn from the ancient Mozarabic Liturgy” of the Church of Spain before it was superseded by the Roman Liturgy, in the eleventh century.

Now, since everything relating to this “sister Church” in Mexico is of deep interest to all Christian people, and inasmuch as the minds of many—the writer among the number—are somewhat exercised as to the catho-

licity of this movement in Mexico, and as we are soon to give the episcopate to these reformers, it is hereby respectfully suggested that the publication of the offices for Baptism and Holy Communion would gratify a very large number of your readers. Doubtless the commission would gladly consent to this; and, if so, will you not lay these offices before the Church—if not too lengthy—and thus enable all to see in the vernacular those venerable services, which are said to be the “most perfect forms extant of the ancient Gallican, and still more ancient Ephesine, Liturgy”?

A. JACKSON.

Washington, D. C., May 8th, 1879.

A SUGGESTION.

To the Editor of THE CHURCHMAN:

In a recent number of THE CHURCHMAN you spoke words which for years have slumbered in my mind, but have remained there without finding vent. In your remarks on the controversy between the Rev. Dr. Holland and Father Walsh you say, “It is of the greatest importance that our Western clergy should have the requisite training for meeting—not provoking—such wanton attacks of the Jesuits.” With these words I heartily concur, but would further add the various sectarians they meet in their daily walks; never to throw down the gauntlet to those who differ from them, yet, if thrown down, pick it up, and be in deed and truth a *defensor fidei*. But how many of our clergy just issuing from the gymnasium are able to cope with their opponents? The truth is, we want a chair not only of apologetics for the Christian religion, but also for Church doctrine *versus* that hydra-headed monster, schism. There was such a professorship at St. Aidan's College, Birkenhead, England, and doubtless were such a chair appointed at our theological colleges in this country, much good would be the result. Who will be the Peabody or Whitworth to establish the same?

BENJAMIN T. H. MAYCOCK.

Louisville, Ky.

INFORMATION WANTED.

To the Editor of THE CHURCHMAN:

Will you, or some of your clerical readers, oblige a Bible class by assisting us to a suitable response to a question propounded in the lesson for Sunday after Ascension day, in the Rev. Henry Y. Satterlee's “Christ and His Church,” published by E. P. Dutton & Co., of your city.

The question next preceding the one to which I refer was, Had any other being (besides Christ) ever ascended into heaven? Ans. No. Then comes the query: *Whither, then, had Enoch and Elijah ascended?*

I would also like to ask, Why does the Church leave it optional with us to say in the Creed, He descended into hell, or into the place of departed spirits?

Does the Church teach that there is another place, other than heaven or hell, into which the spirits of the departed are ushered to await the judgment?

I do not like the question of Mr. Satterlee's, to which I have directed your attention, for a Bible class of young people.

WILLIAM G. TYSON.

Barnwell Court House, S. C., May 26th, 1879.

THE CHURCH MISSION TO DEAF-MUTES.

To the Editor of THE CHURCHMAN:

I have made another missionary journey in the interests of this society, of which, I trust, you will allow me to make a brief report. I left home Wednesday evening, May 7th, to meet the Rev. A. W. Mann, the deaf-mute deacon who is itinerating through an extensive region at the West and who, within

four years, has led eighty deaf-mute men and women to become communicants of the Church. Mr. Mann and I began with our combined services, *i. e.*, those read orally and interpreted in signs simultaneously, at Michigan City, on Friday evening, May 9th, and then went westward, holding services in Chicago, Peoria, Rock Island, Davenport, Des Moines, Council Bluffs, Omaha, St. Joseph, Atchison, Topeka, Kansas City, St. Louis, Indianapolis, Cleveland, Akron, and Meadville. We also visited four institutions for deaf-mutes. I reached home Saturday night, May 31st, thankful for all the kindness we had received from our brethren at the West, and for the opportunities we had enjoyed of giving information in relation to deaf-mutes. It was my privilege to baptize three deaf-mute adults and a child of deaf-mute parents during the journey. Our society is covering the whole country with its increasing work. May it be specially remembered on the Twelfth Sunday after Trinity in all the churches.

Yours respectfully,

THOMAS GALLAUDET.

A CORRECTION.

To the Editor of THE CHURCHMAN:

Allow me to correct a trifling inaccuracy, but one which may leave a wrong impression, in your account of the opening services of the recent Illinois Convention.

The Morning Prayer at nine o'clock was said *plain*, not chorally as reported, and there was a full choral celebration of the Holy Eucharist at 10:30, not a "plain celebration," as stated.

J. H. KNOWLES.

Chicago, June 6th, 1879.

NEW BOOKS.

CAESAR. A Sketch. By James Anthony Froude, M.A., formerly Fellow of Exeter College, Oxford. [New York: Chas. Scribner's Sons. 1879.] 12mo, cloth, pp. 550. Price \$2.50.

This is decidedly the greatest work which has ever come from Froude's pen, and it is the best biography of Caesar which we have ever seen. But it is more than the life of a single man. The author reveals, it is true, the course of his experiences, personal, military, political, and imperial; but he uses these as exponents of the character of the times. We doubt if any other historical writer has succeeded in reproducing so vividly and impressively the inner life of the Roman people. The only other man who comes near to Froude in this realistic power of delineation is Taine. But the difference between his "French Revolution" and the present work is very marked. Taine impresses us with an immense aggregation of particulars, by a skillful grouping of facts, and by dramatic arrangement. Froude, on the other hand, gives us the simplest kind of pictures. They are etchings rather than paintings; but the effect is something wonderful. Rejecting whatsoever was legendary in the accounts which have come down to us from that ancient age; sifting, with all the severity of the Tübingen school of historic criticism, the stories which gathered size and rubbish as the years went on after the career of Caesar ended; accepting only the facts that can be reasonably regarded as trustworthy, he has built out of them a masterly production. He has reproduced, without any resort to imagination, and with an apparently scrupulous regard for truth, the very atmosphere of the Roman world. The very first chapter transports us out of the present into that far distant land and age, and there we remain absorbed and enchained by what we see going on.

Works like this are rare. It requires something more than knowledge and fine writing to reinvest the past with such a kind of life as Froude has put into the dead annals of Caesar's time. It is, moreover, very significant that our author has shown much better judgment and less evidences of par-

tisanship in this than in any previous history. We have always felt that, in regard to some of the more prominent characters in English history, as, for example, Henry VIII. and Mary Queen of Scots, he started with a theory, and worked as an advocate rather than as an unbiased chronicler. Nor is his present volume wholly free from a tendency in the same direction. The reader can easily see that Froude is in fullest sympathy with Caesar. His faults are admitted, but they are also explained. He stands out all through as the representative of manliness and patriotism. He was superior to all his contemporaries. His aim, from first to last, was better government, the prevention of bribery and corruption, and the distribution among deserving citizens of some portion of the public land which the rich were stealing. He represented the people and belonged to the popular party, but his aims were practical. "He fought his battles to establish some tolerable degree of justice in the world, and he succeeded, though he was murdered for doing it."

Mr. Froude has no very high opinion of Cicero. "In him" nature "half made a great man and left him uncompleted."

Almost the only paragraph which is not in thorough harmony with the principles of, at least, good taste is the closing one of the volume, where the author draws a comparison between the fate of Caesar and that of our Lord. He carries the likeness to the point of reminding us that each of these two men was "believed to have risen again and ascended into heaven, and to have become a divine being." Nor does he intimate that there is any more ground for the belief in one case than there is in the other. The comparison may not have been made irreverently, yet it jars upon Christian feeling, and bears the semblance of scepticism.

CONFERENCE PAPERS: or, Analysis of Discourses, Doctrinal and Practical: delivered on Sabbath afternoons to the students of the Theological Seminary, Princeton, N. J. By Chas. Hodge, D.D. [New York: Chas. Scribner's Sons. 1879.] 8vo, pp. 373.

In an interesting preface, overflowing with laudation of some of the great lights among the Presbyterians, as Drs. Miller and Alexander, the editor of the present volume gives an account of certain Sunday afternoon meetings in the Princeton seminary, held for religious instruction and comfort. The editor calls them "Sabbath afternoons," meaning Sunday and not Saturday. Dr. Hodge took his full share in these meetings, and for the last thirty years of his life "was recognized by all as the central sun which gave light and heat to the entire service." The notes which he made and used on these occasions have been preserved and thought worthy of publication; and the editor holds that this volume of notes and analyses "is eminently fitted to vindicate and supplement the three volumes of systematic theology which were the last work of the author's life."

As to the contents of the volume, speaking generally, they are thoroughly Presbyterian; they could hardly be anything else, coming from Dr. Hodge. He sticks to the old Puritan use of "Sabbath" for the Lord's day; he denounces the apostolic succession, of course; he has a good slap at "High-churchmen of every class," affirming that, according to the teaching of these, "if a man conforms to ecclesiastical rites and observances, he is allowed great latitude in more important matters." He asserts that "the Church is one, not in the monarchical sense, as Romanists believe, not in the sense of historical descent of an external organization, as Prelatists teach, but in the sense of a mystical body united to Christ their common head" (whatever that expression, mystical body, as here used, may mean). Dr. Hodge, as a thorough-going Calvinist, holds to "final perseverance," and also, with singular looseness for a professor of theology, denies that there is any intermediate state between death and the resurrection. He con-

fuses the meaning of "hell" by using the term (where the original is *hades*) as expressive of the hell of torment. But we need not enlarge. There are some good things in these minutes. It would be strange if there were not in a volume of this size. We must, however, be frank, and say that, to a Churchman, educated in the theology of the best English and American divines, these conference papers will not be likely to prove of any great or permanent value. Their tone and teaching are not such as the student of Pearson, Bull, Waterland, and other great doctors and pastors in the Church can either profit by or enjoy.

YENSIE WALTON. By Mrs. S. R. Graham Clark. [Boston: D. Lothrop & Co.] Cloth, pp. 391.

"Yensie" stands for Elsie, a young girl who passes from a home of luxury, where nothing was denied her, into one of the opposite extreme. Her father dies through grief at the loss of his wealth, and the orphan child is adopted by her uncle, who has a very disagreeable wife. "Yensie," however, develops into a lovely Christian character. The book abounds in the most intense kind of religious experiences. It grapples with several of the puzzling doctrines of theology, not excepting the theory of predestination. It presents, in short, a strange combination. The sentimental love-making which beautifies the second or third rate novel, and the pious talk which abounds in religious stories, the abstruse reasoning which is generally found only in the writings of learned divines, and slang expressions which would not be tolerated in respectable company, all these varieties are spread out in the present volume. It is a vain attempt to win popularity on all sides. We do not deny that the author wrote it with the best of motives. There are parts of the book which can be heartily commended; but few, we trust, will approve of everything in it. We count it nothing short of desecration to hear, as we do in these pages, a converted man relating the history of his conversion in language that must have been learned in the bar-room. And yet this is but the indication of a tendency everywhere apparent. It is well to "bring religion down from the clouds," and to connect it with common life; but, in trying to do this, some of its most earnest friends seem to forget that it ever had any connection with things above. We suppose that this book will pass for a religious novel. There is, certainly, plenty of pious exhortation in it; much of it sounds like a verbatim report of prayer-meeting talk; but it is, at the same time, just as full of the very spirit of worldliness. As a literary production, it may not deserve much censure; but as a story designed to portray the power of Christian truth, it is, without contradiction, a sad failure.

NOTES OF MY LIFE, 1805-1878. By George Anthony Denison, Vicar of East Brent, 1845; Archdeacon of Taunton, 1851. Second Edition. [Oxford and London: James Parker & Co.] Cloth, pp. 417.

Archdeacon Denison has been quite prominent in the English Church. His name is already familiar to all who have watched the course of controversy there on the vexing questions of doctrine and education and ritual for the past twenty-five years. He has written out in the closing days of an uneasy life an autobiography which, notwithstanding its peculiarities, most of them characteristic of the man, is well worth reading. He gives us a history both of his pastoral and also of his more public experiences. He tells us several unimportant and some entertaining facts about his school life, and, moreover, some which might just as well have been omitted. While serving as vicar of East Brent he was prosecuted for teaching unsound doctrine concerning "the Real Presence." The trial and its result have become a part of English Church history. The author presents anew his version of the affair, and admits us to a partial view behind the scenes. The volume

will be useful to those who wish hereafter to gather up all the facts which throw light upon the internal movements of the Church in recent times. We cannot say that the book is, in all respects, pleasing. The author, as was natural, writes earnestly in his own defence, and presents his individual side of a story which concerns others beside himself. Controversies like those which enter very largely into these "notes" are very soon forgotten. New issues come up and absorb the public mind. And, inasmuch as the men who appear the most prominent in them are seldom the real leaders, but persons who, instead of moving others, are themselves moved, their names pass out of remembrance. Their greatness is, after all, only apparent.

THE PEACE PARLIAMENT; or, *The Reconstruction Creed of Christendom.* [Boston: Houghton, Osgood & Co. 1879.] Cloth, pp. 49.

This clever satire originally appeared as a pamphlet two or three years since, and received an extended notice in the columns of **THE CHURCHMAN.** We are glad to see it reproduced, for it is well worth reading a second, and even the third time. In short, it improves with age. The authorship, so far as we know, yet remains unacknowledged. The names of the characters represented—as, for example, Cardinal Unmanning, Matthew Non Ego, Dean Manly, and Sherbert Dispenser—will be easily recognized. But the views which each in turn expresses, and the plans respectively proposed as the common basis of Christian unity, are so accurately represented that it would be quite easy, without any names, to pick out the different members of the parliament. As a satire it is one of the most successful attempts we have ever seen.

THE THIRTEENTH ANNUAL REPORT OF CHRISTIAN WORK IN THE CHURCH OF THE HOLY TRINITY, NEW YORK CITY. 1878.

THE FIFTEENTH ANNIVERSARY SERMON DELIVERED IN THE CHURCH OF THE HOLY TRINITY, NEW YORK CITY, SUNDAY MORNING, MAY 4th. 1879. By the Rev. Stephen H. Tyng, Jr., D.D., Rector.

Dr. Tyng's sermon is an able and eloquent review of the author's "eighteen years of ministry," of which he has passed the last fifteen as rector of the church of the Holy Trinity. And as a fitting complement to it is the report exhibiting the magnitude to which the work of that parish has attained within the period of thirteen years.

LITERATURE.

ALL who are fond of the simple pathos of the hymn beginning, "Just as I am, without one plea," will welcome gratefully from the same authoress, "Hours of Sorrow Cheered and Comforted." That her graceful and tender verses will cheer and comfort many a mourner cannot be doubted. They are the simple musings of a devout soul, that has learned by suffering the secret of Christian resignation.

The Century. This new weekly journal aims to present, in a convenient and attractive form, the thoughts of the best minds of Europe. The two numbers before us are neatly gotten up, and give evidence of care and good taste in the selection of articles. The subjects chosen are of current interest, and though the treatment of them is not generally exhaustive, it is sufficiently full and to the point. The authors of these papers are some of the most distinguished in Great Britain, and the periodicals from which the columns of the *Century* are to be enriched are the best that England affords. Each number contains a story, and besides the more lengthy articles, a department of notes.

THE English press has been more than usually prolific in the production of religious books in verse within the past few weeks.

The following exquisite little poem is from a volume with the title, "Songs for Silent Hours," by Lucy A. Bennett. Mack & Co., publishers. It is an expansion of the words relating to the martyrdom of St. Stephen, "And so saying, he fell asleep":

"Asleep! asleep! men talk of 'sleep,'
When all adown the silent deep
The shades of night are stealing;
When like a curtain, soft and vast,
The darkness over all is cast,
And sombre stillness comes at last,
To the mute heart appealing.

"Asleep! asleep! when soft and low
The patient watchers come and go,
Their loving vigil keeping;
When from the dear eyes fades the light,
When pales the flush so strangely bright,
And the glad spirit takes its flight,
We speak of death as 'sleeping.'

"Or when—as dies the orb of day—
The aged Christian sinks away,
And the lone mourner weepeth;
When thus the pilgrim goes to rest,
With meek hands folded on his breast,
And his last sigh a prayer confess'd—
We say of such, 'He sleepeth.'

"But when amidst a shower of stones,
And mingled curses, shrieks, and groans,
The death-chill slowly creepeth;
When falls at length the dying head,
And streams the life-blood dark and red,
A thousand voices cry, 'He's dead';
But who shall say, 'He sleepeth'?

"He fell asleep." A pen divine
Hath writ that epitaph of thine;
And though the days are hoary,
Yet beautiful thy rest appears—
Unsolled by the lapse of years—
And still we read, with thankful tears,
The tale of grace and glory.

"Asleep! asleep! though not for thee
The touch of loving lips might be,
In sadly sweet leave-taking;
Though not for thee the last caress,
The look of untold tenderness,
The love that dying hours can press
From hearts with silence breaking."

Very beautiful are the lines quoted by the Dean of Chester in his preface to the work entitled "Poetical Remains and Letters of the Rev. Thomas Whytehead, M.A., sometime Fellow of St. John's College, Cambridge":

"I gaze aloof
On the tissued roof,
Where time and space are the warp and the woof
Which the King of kings
As a curtain flings
O'er the dreadfulness of eternal things."
Unless we mistake, Mr. T. Whytehead was the author of a delightful little volume on "Cottage Life," deservedly popular in the sister university, as doubtless it was in his own, when it appeared, about the year 1845.

THE ARTS.

Two new paintings by Doré have been added to the collection known as the Doré gallery in new Bond street, London. They are entitled "Ecce Homo" and "The Ascension."

A PICTURE by Sir Noel Paton, described as "his latest great work," and named "Satan watching the Sleep of Christ in the Wilderness of Temptation," is now on view at Messrs. Biggs & Co.'s, 7 Maddox street, Regent street, London.

"ANTI-RESTORATIONISTS" may be glad to hear that a committee appointed to examine those works has pronounced against the modern statues placed in front of the pillars of the church of St. Ouen at Rouen, and demanded their prompt removal.

A LARGE fresco, one of the series for the decoration of the Panthéon, Paris, the work of M. Maillot, representing the transportation of the shrine of Ste. Geneviève, has been uncovered in its place on the left of the altar of the saint.

THE Commendatore Salazaro, who has done so much for art in these southern provinces, has lately discovered on the ceiling of

the great hall of Donnabina, Naples, the continuation of the pictures of the Last Judgment, part of which are on the walls. On the proposal of the Commendatore, the Commission for the Protection of Ancient Monuments has resolved on making drawings of these pictures.

SCIENCE.

AT a recent meeting of the Royal Geographical Society of England the Royal (Patron's) Medal for the encouragement of geographical science and discovery was awarded to Colonel Prejevalsky, of Russia, for his explorations of Mongolia and Thibet. It was received on his behalf by Count Shouvaloff, the Russian ambassador, who acknowledged the honor conferred upon his enterprising fellow-countryman.

M. SOLEILLET, the distinguished French traveller, who recently tried to reach the city of Timbuctoo, has returned to Paris, and given before the Société d'Etudes Maritimes et Coloniales an interesting account of his travels. He speaks in high praise of the negro population, and of Sultan Ahmadon, the ruler of Segou.

PROFESSOR VIRCHOW, of Berlin, while on a visit to his friend Dr. Schliemann, claims to have ascertained that the soil of the plain of Troy as far as the Dardanelles is an alluvial deposit, at least six thousand years old. This discovery, if substantiated, affords further confirmation of the Huserlik site.

THE *Atheaneum* of May 10th gives the following interesting account of the proceedings at a recent meeting of the Archaeological Institute: The Rev. E. Venables sent a paper, "On the Progress of the Discoveries of Roman Remains in Lincoln," illustrated by plans, with special reference to the Milliarium discovered on April 2d in the very centre of the Roman city, at the intersection of the *vias* running in the direction of the four cardinal points. This valuable historical monument bears the name of the Emperor Marcus Piavonius Victorinus, who reigned less than two years, and it thus shows the interest which the people of a distant province took in all the changes of the Roman empire. The extreme rarity of perfect Roman milestones is well known, but this example is rendered the more interesting from the fact of there being but one other inscription to Victorinus at present known in England, viz., that found at Pyle, in South Wales, now preserved in the Museum at Swansea. Mr. M. H. Bloxam read a paper on the sepulchral effigy of a Roman citizen found at Caerleon, clad in the *tunica*, *clavus*, and *paenula*, the prototypes of the ancient ecclesiastical vestments, the alb, the stole, and the chasuble. The author considered that this very interesting figure represented a costume such as was probably worn by the bishops of the early British Church who attended at the Council of Arles in the fourth century. Mr. Bloxam also read a second paper on the effigy of a Signifer or Roman standard-bearer, found in a bastion of the Roman Wall, Bishopsgate, and now preserved in the Guildhall. Among the objects exhibited was a very large and fine example of a mazer bowl, inscribed "Be yow mere and glade and soo the masters tokerys do byed," and hall-marked 1554-5. This was mounted upon a silver tazza reversed to form a foot, and hall-marked 1571. Mr. A. Nesbitt sent a photograph of an early English book cover in the collection of the Duc d'Arenberg, and having affixed to it a fine fifteenth century jet figure of St. James of Compostella, in the garb of a pilgrim, and seated between two small kneeling figures. Lady Vane contributed some antiquities found in a wall at Hutton in the Forest. The arrangements for the meeting of the Institute at Taunton on August 5th were announced.

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Mr. J. B. Matthews describes, with the aid of character sketches by nine artists, the impersonations of American types by Wignell, Hill, Hackett, Chanfrau, Owens, Jefferson, and others.

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GEORGE ELIOT's last work, "The Impressions of Theophrastus such," is commenced in this number of THE CENTURY, which also contains DEAN STANLEY's interesting and instructive article on "The Historical Aspect of the American Churches."

Contents of this number for the week
ending June 21st:

THE HISTORICAL ASPECT OF THE AMERICAN CHURCHES.

By DEAN STANLEY. From "Macmillan's Magazine."

MEN OF THE TIMES: GENERAL GARIBALDI.

By HENRY LABOUCHERE. From "Truth."

ALFRED TENNYSON'S NEW POEM: "THE LOVER'S TALE."

By the Rev. Wm. E. GLADSTONE. From the "Nineteenth Century."

REATA; OR, WHAT'S IN A NAME?

A Novel. From "Blackwood's Magazine."

GREECE AND THE TREATY OF BERLIN.

By the Rt. Hon. Wm. E. GLADSTONE. From the "Nineteenth Century."

THE KNOWN AND UNKNOWN IN POLITICAL ECONOMY.

By T. E. C. LESLIE. From the "Fortnightly Review."

TERRITORIAL MAGNETISM AND THE MARINER'S COMPASS.

By SIR WILLIAM THOMSON. From "Good Words."

IS CANADA LOYAL?.....From the "Examiner."

THE IMPRESSIONS OF THEOPHRASTUS SUCH: I. LOOKING INWARD.....By GEORGE ELIOT.

AMERICANS IN EUROPE.....From the "Saturday Review."

HANS GOTTLEB'S DISAPPOINTMENT.....From "Temple Bar."

ON LIARS.....From "Week."

SOULS IN ANCIENT EGYPT.....From "Week."

By AMELIA B. EDWARDS. From the "Academy."

STRAY NOTES.

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8. Trinity Sunday.
11. St. Barnabas.
13. Friday. Fast.
15. First Sunday after Trinity.
20. Friday. Fast.
22. Second Sunday after Trinity.
24. Nativity of St. John Baptist.
27. Friday. Fast.
- 29 { St. Peter.
- 29 { Third Sunday after Trinity.

TRIUMPH.

BY CHARLES F. RICHARDSON.

Our war is full of danger,
Its fight is fierce and long;
Temptations crowd before us,
Behind are sin and wrong.
But through the smoke of conflict
We see the victor's palm,
And catch, beyond the struggle,
A glimpse of holy calm.

There stands the sacred city,
Aflame in golden light;
There Jesus waits in glory
To greet each faithful knight.
There throngs of saints and angels
Lift up their glad acclaim:
"These victors won their crowning,
They conquered in His name."

Then, brothers, speed we onward,
This world shall waste away,
Its kings and kingdoms perish,
Its night-time follow day.
Though stars and suns shall crumble,
And time's precession cease,
We seek our home in heaven,
The long abode of peace.

MISSIONS IN WEST AFRICA.

Nearer the Work.

BY C. C. PENICK.

The wants of missions are as broad and deep as the wants of humanity. To meet these, "God hath set in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, helps, governments, diversities of tongues" (I. Cor. xii. 28). Now, even a casual glance into the New Testament is sufficient to show us that our modern system of missions does not bring these *God-appointed* orders up to the work. We live in an age of organization, and by it have gained many material results. Yet when we come to thrust its mechanism, like a cold, stony wall, between the great classes of Christendom and Christianity and heathenism, so that the givers see only the handles of organizations on one side, and the receivers feel only the cold points of organic power, whereas they should feel the warm beatings of a living wall of loving hearts as high, as deep, as long, as strong as the united forces of God's Church of love-redeemed spirits. I say, when this state of things springs up, no mortal can fathom our loss. It is this and other like causes which kill the sympathy that every healthy heart must give and every suffering heart must have; that has kindled all the horrors of modern communism, and held back our mission banners, which long ago should have been waving over a world rejoicing in the love and knowledge of Jesus. It is not the being rich on one side and poor on the other that stirs up communism, but it is the want of sympathy between the two; not too much or too little money, but too little love and too much distance between hearts. If all wealthy men were good Samaritans, a commune

would find but little ground in which to take root; and these vast multitudes of uncared-for heathen souls would rise up into the light of the new life of sympathy and love.

To-day I stood by and assisted in dressing some of those fearful African ulcers with which our boys are afflicted. One boy, little Ki Pardi, had a very bad one on his leg, to which it is necessary to apply severe medicine. As this was being done, he leaned his head on the lap of a missionary, who gently patted him and spoke soothing words of pity and sympathy. The child does not know a word of English, in which this sympathy was spoken, but his heart does know, feel, rejoice, and rest in the love, the present applied love, which he felt, and his heart has learned a great Christian truth.

Ah, brethren in Christ, the Great power of our Lord's Gospel is applied by His Spirit through hearts He has touched; and this is just what mission fields need—a bringing down of all the love, sympathy, and power that can be marshalled upon the wants and sorrows of a world. We must not use our missionary boards, committees, and missionaries as our substitutes, but our auxiliaries. I have carefully studied this work for thirteen years, the last year and a quarter on the field, and I am free to say I do not believe God ever intended the conquest of this world by any such system as that by which Christendom has been attempting it in modern times. There are ten thousand powers playing in Christendom and its vast combinations that we need in the front. We need all the appliances and powers of Christianity as applied in social, moral, and industrial life. Christianity is a life lived, not a theory propounded. Nor can it exercise its power by the use of a few members, but by bringing the body to act. Its very genius is individual life and accountability; its Phebes, Aquillas, and Priscillas are more than mere good workers—they are representatives of Church organization, mode, and life. When our Lord embodied the work of His Church, from His ascension to the judgment, in that beautiful parable of "The Talents," two out of three of the workers, with seven-eighths of the capital, went and worked for Him on their own responsibility, and only to the weaker one did the Lord suggest the use of the exchangers. No, no; the Lord's plan is full of common sense and principles which ensure success. Who would for one instant think of turning over the commercial, agricultural, financial, or any other public interest to a committee, and letting the vast army of those who now drive these necessary branches go on enjoying themselves and contributing occasionally, reading letters from the foreign agents, dealing with their respective branches in the most general and popular manner, and receiving annual reports from the committee? Cannot any one with the minimum of business sense foresee that disaster and untold sufferings would follow? Now, the laws of power are the same, and we can no more throw away individual enterprise, oversight, and personal interest in the one than in the other. Let no one misunderstand me. I am not writing for fewer organized efforts, but more individual ones. Civilization needs its railroad companies, navigation companies, insurance companies, and its thousand other organizations, but under them all it needs a live, enterprising, strong individuality; and even these very companies and corporations become great when grasped and guided by strong individuals, as shown

by the Scotts, Garretts, and Vanderbilts. No; we need in our mission fields hundreds and thousands of our Christian laymen, striding side by side with the efforts of our boards and committees, helping by thought, example, enterprise, sympathy, and life the efforts of our missionary clergy as of old, when believers with *great power* gave the apostles witness of the resurrection of the Lord Jesus (Acts iv. 36). That great power was by bending all their might and giving all their goods to the one common cause.

I can see but one reason why Christians do not follow these principles out, and that is this: they prefer pursuing the course of ambition and luxury marked out by this world to the life of heroic self-denial and God-like love marked out by Jesus and His apostles. An officer of the United States man-of-war Ticonderoga, after climbing and scrambling through the fallen lumber on our mission grounds, and seeing the great gulf into which the heathen mind is sunk, the tediousness of raising it, said: "Bishop, this is slow work." I answered: "Yes, slow; but what better use can I make of life? Is not this better than accumulating gold, or toiling for a brown-stone front on some fashionable street, in which to live a little while and die?" The thing is to make life great and true and Christ-like, to lift it up to the great level of our Lord; aim it as He did His; thrill it with His joys; illumine it with the glory of His purposes; and press on in it with the steadiness and courage of His heroism.

I am sometimes asked, How is it that Mohammedanism has cooped Africa, crushed idolatry in its course, calmed the wild, boisterous natives into dignified and solemn bearing, eradicated tribal feuds to a great extent, and united the factions into one vast whole, while Christianity seems but a few dim, flickering lights, making little advance? I answer: It is because Mohammedans are truer to Mohammed than Christians are to Christ. Christ is greater than Mohammed, but a live Mohammedanism is greater than a dead Christianity (or, I should say, professed Christianity, for true Christianity can never be dead). The other day a young Mohammedan said to me: "I would like to go and work on that man-of-war, but I would not have time there to pray to God. I can make more there, but just when I kneel to pray some officer would say, Get up, go do this or that. No, bishop, I won't do that thing." Only to-day one of our workmen refused to haul the seine because the Mandingo priest said he must not go and work on the water. Now, all of the powers in Mohammedanism, as a whole, are brought down to illustrate and enforce its words; hence, on it comes triumphant across this dark continent, and by its consistency often puts inconsistent Christianity to the blush. God will honor that which is most like Himself, and it is useless for Christians to stand still crying: "The temple of the Lord, the temple of the Lord! The temple of the Lord are these." That which is really like God will not only say so, but *do so*. If we *do not*, we are untrue to Him, as well as to ourselves and humanity. And that religion which puts individual responsibility off of the shoulder and head and heart of every member of Christ's body as He orders it, and throws this responsibility on committees or boards, and a few missionaries standing in *their own* places, has just cause to be startled with the relationship between itself and that form which interposes the ear of the priesthood between the individual soul

and the throne of grace, and the word of the priest for a clear conscience and a Saviour's pardoning love. What God has joined together let not man put asunder, for God has ordered all these forces to play "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. iv. 12, 13).

April 12th, 1879.

SECOND SUNDAY AFTER TRINITY.

BY E.

O God, whose never failing aid
Is given unto all
Who, living in Thy fear and love,
On Thee for mercy call,
Govern and help me now, I pray,
From danger keep me free:
That I may serve Thee faithfully,
Extend Thy grace to me.

May reverence and holy fear
Thought, will, and heart restrain;
God-given power enable me
Conquest o'er sin to gain;
That, treading in His gracious steps,
Who meekly bore the cross,
Life's discipline may purge my soul,
As fire the gold from dross.

Vouchsafe, O Lord, Thy perfect love
Unto my soul to give,
That it may be my chiefest joy
To serve Thee while I live;
And when my warfare here is o'er,
In paradise to rest,
Till called by the archangel's trump
To rise among the blest.

Then worship at the Lamb's white throne,
And with the ransomed sing,
Glory and honor to our Lord,
Our Saviour and our King.
Ah, this were joy beyond compare,
And bliss no tongue may tell,
To see the majesty of God,
With Him for aye to dwell.

TAKE CARE OF THE CHILDREN.

Is it not possible that in this matter the pastors of Christ's flock may be somewhat at fault through a failure to understand perfectly the mind of Christ and the plain teachings of the Church as to the relations of the young to the Christian covenant? We may learn somewhat of these relations from the words of Christ himself. "Hear the words of the Gospel, written by St. Mark, in the tenth chapter, at the thirteenth verse: 'They brought young children to Christ that He should touch them; and His disciples rebuked those who brought them. But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God.'" He who said these gracious words had Himself been a child. He had come from the quiet dales and hill-sides of far-off Nazareth, and though now He was homeless and had not where to lay His sacred head, His had been the experience of a holy home; His a mother's tender love; His the blessings of the covenant; His the recognition of an Almighty Father's care.

And now, as in His manhood He stood upon the plain, and watched the effort of His disciples in their officiousness to keep from Him mothers and their little ones, the sacred record tells us that "He was much displeased," and there came from His loving soul

words we, who are Christ's ministers with the double commission, "Feed My sheep," "Feed My lambs," may well take to heart: "Suffer the little children to come unto Me." Nor may we forget the echoing of the Master's words from St. Peter, the chief of the apostles, the crown and flower of the band of followers of the Lord, "For the promise is unto you and to your children." There is reason for this revelation of the mind of Christ. There was danger that in the pride of our manhood the children might be overlooked, and their part and interest in the Christian covenant forgotten. The history of the Church, the annals of the various sects which have taken from or added to the Word of life, prove all this to be the case, and that there was significance in the displeasure of Christ when the apostles would have kept children from the Lord. And so there was a far-reaching meaning in this act and in these words of Christ. He knew, as He thus welcomed mothers and their little ones to Himself, that in the time to come the question would arise whether the Christian covenant of repentance, faith, and obedience would include the child as the old covenant had done throughout the past. He knew that after He had passed into the heavens it would be doubted whether children should be brought to Him, and if, indeed, the promise was unto them. In fact, He knew that in the pride of human intellect, anything but child-like, anything but child-loving, these doubts were sure to be raised; and so our Lord took the children in His arms, and, in binding the little ones to His loving breast, came for all time very near to fathers', mothers', children's hearts as He gave the Church an answer to all such doubts in His words and act.

Not only were the first and holier years not to be divorced from God and Christ and churchly influences, but more than this: the promise is unto them as much as it is to us. They who seek Him early shall find Him, and we, if we would come to Christ in our maturity, must divest ourselves of that wherein we differ from them, and become "like them." For hear Christ's words—the further utterance of this very hour, "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

We do not deny this in word, but do we act upon the assurance that the promise is unto us and our children; and that "of such is the kingdom of heaven"? Do fathers, mothers, catechists, and clergy search out and expect to find the tokens of God's presence in the child's heart? Do we believe in children's personal holiness, and do we make direct and persistent effort for its development and guidance? Do we present the children of the covenant for confirmation when they have learned "the Creed, the Lord's Prayer, and the Ten Commandments, and are sufficiently instructed in the other parts of the Church catechism set forth for that purpose"? Do we welcome them to sacramental privileges after due instruction and full preparation of heart and life, or do we keep them back, doubting the reality of their sorrow for sin, the genuineness of their efforts for amendment of life, the depth of their love for Christ? Oh, beloved, where is our faith? Have we forgotten that "out of the mouths of babes and sucklings God has ordained strength"? We have practically overlooked the fact that the promise is unto us and to our children. May not, will not the Divine

love lead them through the pliant sensibilities of their youth better than it can mould and shape their stony hearts hardened by years of deliberate rejection of God? Are there no Samuels, whose "Speak, Lord, for Thy servant heareth," shall attest an early and life-lasting consecration in our day and generation? Are there to be none nowadays like Timothy, whose instructions in the Scriptures in youth shall result in innocence of life and constancy of faith? Is the Divine Childhood, which was "holy, harmless, undefiled," to have no following in its most blessed steps to-day? Are there to be no immediate, adequate, lasting results of the training "in the nurture and admonition of the Lord" in our households and congregations? Is the child of the covenant "a member of Christ, the child of God, an inheritor of the kingdom of heaven," or is he only to become one when he comes of age, and has the grace of conversion super-added to his baptismal privileges?

Ah! beloved, too often do we, with the officious disciples, rebuke those who would bring their children to Christ, or at least fail to seek out and encourage those who, in their loving childhood, would shout hosannas in the temple to the Lord as they recognize Him as their Saviour in Whom older eyes too often see nothing to be desired. Surely when "children, being now come to the years of discretion, and having learned what their godfathers and godmothers promised for them," exhibit a consciousness of their wrong-doing and a longing desire for forgiveness, together with a love for and a realization of Christ as a living, loving, personal Saviour, we may not wisely keep them back from the further, fuller privileges of the Church of God. We may well believe that the future will justify our recognition of children's personal religion. Well do I remember the testimony borne to this truth by the late judicious Bishop Burgess, of Maine, in response to an observation made to him with reference to a class presented by a young clergyman for confirmation, to the effect that he had kept back more than he presented, thinking those he had hindered too young to receive the rite. The bishop replied that as years increased he had learned to look for and recognize the evidence of the love of Christ shed abroad in children's hearts, and that he had observed that the most faithful and devoted of Christ's servants within his knowledge were those who had earliest, and often in tender years, come to Christ in His Church and ordinances.

Oh! say not, dream not, heavenly notes
To childish ears are vain,
That the young mind at random floats,
And cannot reach the strain.
Dim or unheard the words may fall,
And yet the heaven-taught mind
May learn the sacred air, and all
The harmony unwind.

We must make our choice. We may bring our children to Christ in Holy Baptism, and then suffer them to grow up with no expectancy of their loving their Saviour or doing His will till they reach adult years. We may in act give them to the Lord, and then practically recall the gift for a time, and let the young mind forget its vows of christening, its membership of Christ, its privilege and position as the child of God, its inheritance of the kingdom of heaven; but if we do this, what is our hope for those thus trained—or rather for those thus neglected, so far as spiritual things are concerned? For such there is no hope—no promise. The promise is to us and to our

children, and if we do not seek and secure this promise, which we so much prize ourselves, for our children while they are yet children, we practically make the promise of God none effect, we ignore the privileges of the covenant, we do despite to the Spirit of Grace!

If we will only remember that duties are linked with privileges, there is little danger of our going astray in acting fully and fearlessly in accordance with Christ's words and the Church's teaching. The immortal soul of a child is the most sacred deposit, next to their own, which Christian parents, teachers, pastors can have in care and keeping. In seeking to train it aright, we work for Christ; we work for eternity. It is Christ who, as He stood of old upon the plains of Holy Land, now stands unseen, yet present, at the font, and welcomes the little ones to covenant privileges, grace, and love. His angels camp about the regenerate one to ward off from it all harm; and the Church, mindful of the charge, "Take this child and nurse it for Me," would fain keep the childhood holy and the youth pure. In this spirit let us train the children of the covenant in "the nurture and admonition of the Lord." Let us keep them in mind of their baptismal obligations and their covenant privileges. Let us impress upon them that they in their childhood and youth must walk worthy of the vocation wherewith they are called; and in their homes, at school, at play, wherever they are, they must "do all to the Lord Jesus." Let us train them from their earliest years to remember whose "soldiers and servants" they are, and under whose banner of love they are to "fight the good fight of faith." Let us interest them in the Church's ways and work. Let us accustom them to prayerfulness; to self-restraint; to self-denial; to sweet charity. Let us bring them up to a true, unselfish, consecrated life, to be followers of Him who came, "not to be ministered unto, but to minister."
—*From Convention Address of the Bishop of Iowa.*

A SUMMER LESSON.

I have been out in the summer woods,
And have learnt a lesson to-day:
A very simple lesson it is,
Yet let me tell it, I pray.

The boughs were arching over my head,
And the light shone down between;
While under my feet were sweet wild flowers,
And mosses and grasses green.

And there in the woods I heard a child
Cry out with a fretful cry,
For he had lost in an eager chase
A glittering butterfly.

Then, near to the child, I saw a lad
Lie dreaming the hours away—
The long, bright hours, the precious hours,
Of that glorious summer day.

And lastly, I saw a maiden grave—
She was plucking the flow'rets sweet,
And the mosses rare and the grasses fair
That clustered around her feet.

So some, I said, in a useless chase
Do idle life's brightest years—
A chase that ends but in vain regrets,
In sorrow, perhaps, and tears.

And some in visions and hopes and plans
Let the priceless hours slip by,
While power for noble deeds is theirs,
If they roused them manfully.

But they are wise who with patient toil
Do gather of such sweet store
As may shed the beauty of summer-tide
When its moments shall be no more.

THE DAY OF SALVATION.

A hundred years hence where shall I be? Dead, certainly—dead long ago. This body that is now so much to me will be nothing to me. It will have perished; even my grave-stone will begin to show signs of age and neglect. I shall be a dead man, out of mind, passed away, done with, forgotten. No one will want me, miss me, think of me. The world will go on without me. How little, after all, is the world to me! How little am I to the world! But where and what shall I be? *I shall be a saved or a lost soul!* Saved, without fear or danger of perdition; or lost, without hope of salvation. The thought is awful. The bare possibility of hopeless perdition makes the blood run cold. And the thought ought to be dwelt upon sometimes. It is hard quite to grasp, but when once we have it fast it is almost omnipotent. A gay and profligate young French nobleman, after a short absence, flew to see the lady he loved unlawfully; he bounds up the stairs, and bursts joyously into her room. There was nothing there but an open coffin, and in it a hideous corpse! The lady had died of small-pox, and every one had fled, and left the awful ruins of a lovely, sinful woman. The great thought entered that man's soul as he stood for a few moments upon that dreadful threshold, and it did its work. He turned and went slowly down those stairs, and went straight away from home, and friends, and wealth; and the world knew him no more. It is difficult to concentrate the powers of one's soul upon the tremendous thought, "*A few years hence I shall be a saved or a lost soul!*" There is no middle alternative. I must be saved or lost. Not this man or that man, but I. Naked and alone the soul stands before God; friends are gone, work, plans, pleasures, troubles, all fall off, and seem to vanish into nothing, and God and the soul stand face to face. The soul turns to scan the face of God to see whether there is welcome or repulsion; but God's look bids the soul turn and look at itself, not at Him. It is already saved or not—saved, washed, cleansed, justified, or not. There is no arbitrary sentence of God; the soul sees the work of its life written upon itself, and it passes sentence upon itself with one quick, unerring thought, and it flies toward God, or flies away from God, by an irresistible instinct. To anticipate this final judgment is the true wisdom. It will have to be enacted, at most a few years hence, but it may have to be tomorrow. The awakened soul can tolerate no uncertainty; it says to itself, Am I saved?—not, Shall I be saved some day? but, Am I saved *now*? for "now is the day of salvation." Now is the only moment we know anything about, the only time that is our own. And can such a wonderful thing be done in so short a time? Yes, all that we have to do in it; for we have but to accept an accomplished salvation, we have but to put ourselves into the way of the ever-flowing stream of blessing. The publican in the temple, the thief upon the cross, David before Nathan, in how short a time was each of these justified, pardoned, saved! There is no theological impossibility in that quaint distich—

"Between the stirrup and the ground,
I mercy sought, and mercy found."

A man's whole soul may be concentrated in one supreme effort. Time has little to do with the soul's acts; they are of lightning quickness. Spiritual things are not tied and

hampered by material laws. But men are not often roused to make such an effort. Years of carelessness, the deadening of unrepented sins, the miserable notion of present security and longer probation, these keep the sinner away from salvation. But the awakened soul keeps itself clean. No one is sinless; but the wise man, as soon as he feels the stain, runs to the cleansing fountain of the Precious Blood, and washes, and is made whole. He daily confesses his trespasses; he will have no uncertainty about his pardon; each day is to him a "day of salvation," and he will have, moreover, days and times of special reckoning with himself, making security more secure, where the stake is so vast.

Whence came this salvation, so easy, so complete? Is it not a tremendous work—a work of creation and of annihilation, both the prerogatives of the Almighty only? To destroy sins, to make anew the dead soul, to pay the penalty of the violation of the eternal laws of God, how can these be done by one short act of faith and penitence? They are not done by it. It cost more, indeed, to bring salvation. Look at the skilful musician: how easy it seems to him to execute wonderful creations of harmony! but what years of labor were necessary before this facility came! See a child's hand move a little lever, and thousands of tons of rock beneath the sea are rent asunder; but what thought and invention, what work of many hands long continued, were necessary before that result came by so small an effort! We sit down to our daily meal, and foods and condiments, necessities of life, and comforts and luxuries are within arm's length. But the wide world has been ransacked to bring this about; far distant soil has been cultivated for us, hundreds of hands have worked for us, whole years of toil have been expended before we could eat and drink even the homely repast. The marvellous powers of nature have worked for us; science has been taxed; it is a far-reaching imagination that can trace out all the ways and means that have conspired to make these common things our own. And what has happened that this may be that we can say, "Now is the day of salvation"? Things most vast, events most tremendous have happened. The mind of God has worked upon it; the Son of God has become man, and lived and suffered. Created matter has been taken up into God. God has made Himself one with human nature. He has made Himself the representative Man, and as Man kept God's law perfectly, and claimed of right the reward of obedience, as Man. He has taken upon Himself the debt of disobedience, and received in Himself its infinite punishment; and now man in Him is free from the doom of sin, and can claim salvation. All this, and more than we know, or can imagine, was done that salvation might be possible, that salvation might be easy. We could do nothing of this; we could do but little, and but little is left us to do; but that little we must do, and no one, not even God himself, can do it for us. The great question for each to ask himself, especially at such seasons as this, is, Have I done it? Men confess their sinfulness, but not their sins. There is a vague generalizing, "We are all sinners." There is no promise of pardon attached to this. We must go down on our knees alone before God, and confess our sins one by one, forsake them, and amend our life, and that day will be for us the "day of salvation." And then all through life, day

by day, as sins befall us, we must still do this over and over again: go to the fountain of the Precious Blood, and wash and be clean; so shall we be fit to live, and fit to die. Can anything be easier? Could less be required of us? And yet some men will not do it. They are too busy, or too idle, or they postpone it; or they have never really faced the awful responsibility of their individual relation to God. They live in a fog, and hide themselves in a crowd; they have never caught God's eye; they look down, they look here and there and anywhere but into the face of God. "Ye will not come unto Me that ye may have life."

"God would have all men to be saved." There is not a lost soul but God has put His arms round it, and looked it in the face as a Father, and it has turned away and rejected His love. And even now, for all who have life and reason, there is the wondrous, glorious message, "Now is the day of salvation."

CONFIRMATION.

It appears to me, as I converse with my brethren and their people, that the standard of requirement for this affecting ordinance is gradually rising among us. I call the ordinance affecting, for, although it might be superficially imagined that, after repeating the individual administration of it nearly ten thousand times, and repeating it nearly a thousand times a year, it would lose something of its tender and profound impression. I can say, in the full meaning of the words, that I was not less conscious of its power, as a divine mystery and a practical help to the soul, at the last of these occasions than at the first. In respect to a sense of its profound significance and its consequences, in the pains taken in the preparation for it both by the communication of scriptural knowledge and by nourishment for the spiritual life, in discrimination between those who ought and those who ought not to be admitted to it, and in making it an immediate antecedent to a regular reception of the Lord's Supper, I think our parochial clergy and missionaries show an increasing fidelity. How any one of them can consent to hear a fellow-creature for whom he is responsible declare aloud, under the most august conditions, that he deliberately reaffirms the third promise of the covenant and engages obedience to the commanding will of God, which includes at the least every explicit and recorded "Do this" of our heavenly Lord, while at the moment making a real reservation, in secret, of a continued violation of one of the clearest of those commands, is a matter of painful wonder. It is *rowing* falsely, nothing less. What explanation can excuse our conduct to the Almighty Judge, if we thrust in between the two venerable and holy sacraments of Christ's ordaining, under a ceremony enacted between font and altar, an action which purports to be a consummation of the one and a title-claim to the other, but which actually clouds the first with an illusion and discards the other as worthless or superfluous? Scarcely a feature of our Church system stands out more conspicuously before the religious world around us, as expressive of our characteristic plan of doctrine and discipline, Catholic and Episcopal, than confirmation. Keep it filled with its original gracious force, and guard it from being profaned.—*Bishop Huntington, in Convention Address.*

HINTS TO MOTHERS.

BY HOPE LEDYARD.

"I wouldn't acknowledge it to most people," a friend of mine said to me the other day, "but the fact of the matter is, I really *can't* talk to my children and amuse them the way you think we ought to. I don't know enough!"

Do one half of us suspect how little the other half know? How few real thoughts they ever have? My friend is a bright, chatty woman, as well read as the average young mother (we all know what slight meed that gives her), and a good listener. The great trouble is that she has frittered away her mind. She acknowledges that half the time she is really thinking of nothing at all; that when she is taking a walk or drive with her little ones she lets her mind float. But now she is really anxious to rouse her boys to earnest thought, to fill their minds with facts and beautiful fancies, so that there may be no room for impure or lowering thoughts.

"If we went a different drive every day," she continued, "I might get along; for Frank has a real love for beauty, and I can speak of the trees or any particular view, but I've exhausted that subject."

"Do you ever talk of the earth itself—its shape; teach a little simple geology, or refer to the wonderful law of gravitation?"

"Well!" and the little woman gives a deep sigh and looks excessively ashamed, "I know about those things, in a way, but I'm sure I couldn't make it clear to them. To tell you the truth, the minute I begin to try to tell my boys anything, I'm just astonished to find how little I really know!"

Ah! isn't that the very first thing a teacher of children finds out? How perfectly we must understand a matter to make it clear to a child! To help my friend, I told her how I had managed; and with the same idea of helping some other mother, I will tell you how I have learned by experience.

Fortunately for me, I began to talk to my first baby and to try to tell him facts long before he could answer; before any one but his foolish mamma thought he "took notice." So I learned my utter ignorance early, and began to educate myself for my boy. "Willy must learn about" this or that, so mamma would read up on the subject, and a great deal of reading can be done when one has the care of a baby. The little one soon learns to associate his mother's lap with a book, and my baby often would pull some book off the table, and, creeping along the floor, bring it to me as a sign he wanted me to take him.

Every mother should make a list of bright, instructive books for children, and, at any sacrifice, get one or two now and then. If you are poor, so much the better, I am tempted to say; for if the children earn a book by self-denials, they will value it tenfold. Anything dramatic most children of even five and six years will thoroughly enjoy. First of all comes the Bible; its stories should be daily food, till, perhaps, for a while, your older ones will say they know them by heart and want something new. Don't be shocked, but give them something else—Browning's "Pied Piper of Hamelin," and "How they Carried the Good News from Ghent to Aix," and Coleridge's "Ancient Mariner." Never fear, they will turn back to their Bible stories with fresh appetites. Longfellow is a poet children take pleasure in; and even Shakespeare, if

you tell the story and read bits here and there, will stimulate their appetites. There is an old book called "Evenings at Home," and another, "The Fairchild Family"; if they are one half as delightful as, seen through the twilight of memory, they are to me, any child will enjoy them. Such books, read aloud—not once in a while, but day after day, always beginning with a little history, Dickens's "Child's History," or Higginson's "United States"—will be sure to give you and your children something to talk of.

For my part, when I consider what beautiful and interesting books are within our reach, I wonder at our talking so much; and I often take a book in the carriage, and while Willie drives and Dick croons in his corner, I read them an account of some man who has risen above his poverty and hard circumstances, and made himself an authority among scientific men. Let your children learn very early in life the true value of money—that it is a good thing so far as it keeps us out of debt, but that the best joys, the most enduring pleasures, money can neither buy nor take from us.

If you are poor, take comfort in the fact that your children are more likely to be strong, earnest men than if life were a very easy thing with them. A friend who, at fifteen years old, left his father's farm with fifteen dollars in his pocket, and who now stands at the very head of his profession, earning his thousands a year, said to me, "My boy shall be—" and then followed a great plan of education. Ah, thought I, your boy will never have your advantages! The want of money, so long as it does not touch actual necessities, is a good thing for a boy. Let him plan and contrive how to pay his way through college, and, even if he graduate two or three years later, he will succeed sooner than the boy whose way was made easy.

I have wandered far off from my friend and her little ones—who are still in frocks and knee-pants; but we mothers live more in the future than in the present, I think, and it is well to do so if it makes us very watchful of what influences are brought to bear on our children each passing day.

Rochelle Park, N. J.

THE FEWNESS OF DEATH-BED RECORDS IN HOLY SCRIPTURE.

One of the things in which the Bible is very different from other books, even from good books, is in the small number of its pictures of death-beds. Men feel a strong and not unnatural curiosity to learn how a great or good man has felt when about to leave this world; but such curiosity is seldom gratified in Scripture. The last words of eminent men are dear to biographer and historian; great dramatists have roused by their pictures of dying men strong emotions of terror, as in the death-scene of Cardinal Beaufort—or of awe, as in those of *Edipus* and *Hamlet*—or of pity, as in those of an *Hippolytus* or a *Lear*. And Christian love has, in all ages of the Church, carefully treasured and diligently recorded the dying utterances of holy men and women; and liked to dwell with tender interest on each incident of their departure to a better life. But when we turn to the Bible the matter is very different. There all our attention is claimed for *one* death, that of the world's Redeemer; His parting instructions, His last prayer for His disciples, His seven words on the Cross, are carefully reported to us by His

four evangelists. But the sacred writers describe to us the death-scene of no apostle, and report to us no dying words of any follower of Christ, save those of His first martyr, St. Stephen. And as it is in the New, so it is in the Old Testament. Of Abraham, the friend of God, we only read that he "died in a good old age, and was gathered to his people"; and of Moses, "the servant of the Lord," and of Samuel, His prophet, that they died, and that all Israel "lamented and wept for them." For the Bible does not magnify men, but gives all honor to Him to Whom it is of right belongs. And its expressive silence teaches us not to attach an undue importance to death-bed scenes; but to remember that it is the living the life of the righteous which is the hard matter, while they who do this are sure to "die the death of the righteous"; and that "precious in the sight of the Lord is the death of all His saints," whether that death be like the sinking of the sun, obscured by dark clouds, to rise none the less brightly on the morrow, or like (which man would choose) a glorious sunset, untroubled by a single breath of mist. E. J. HASELL.

ON PRAYER.

What is prayer?

Oh, we must give it a large, an ample, a boundless expansiveness. We must cut off altogether the infidel's vantage-ground, who first limits prayer to asking, and then says, Prove now its efficacy by asking just this and just that. If God is, if prayer is anything, ask the health of this roomful of sick, ask the activity of this paralytic, ask the sanity of this madman; and if the answer comes not, then prayer is nothing, then God is not!

There may be prayer, yea, the highest possible prayer, without one thing asked. And there may be myriads of things asked, and no prayer, or the very meanest. He prays who just kneels, or not even kneels, in the unclouded Presence, and lets the light stream upon him, or stands in the clift of the rock while the manifested glory just passes by. To pray is to speak to God; to pray is to be silent with God; to pray is to gaze, to long, to aspire, to adore; to pray is to go in where God is, though I say not one word, ask not one thing.

Are you speechless and dumb when you are wanting to pray? Does no request occur to you, can you think of nothing to say, when you would do the act which Christ bids you? Care not for it. Only draw a little closer, lie a little lower, call in thy thoughts yet more intently from each involuntary roving; and wait, wait on the Lord, tarry His leisure; enjoy the solitude; think of the door shut and locked behind thee, and think of the Presence, inside, of "thy Father who is in secret," whose chosen dwelling is there. Thou mayest go forth thence without one thing asked for this life or for the other—and the very skin of thy face may shine from it for all that!

It should not be always thus. We must guard against wasting precious opportunities, both of thanksgiving and prayer and praise. There are wants of which we must make mention: wants of holiness, wants of strength, wants of comfort, wants of direction, wants of wisdom and light and love. Even concerning His own promises, it is written in the Prophets, God will be "enquired of." It is not enough that they are explicit—they must be appropriated, they must be carried

home. There is occupation enough for every visit to the throne of grace—and we must not be lazy or sluggish at "the footstool of the great King." . . .

I will end with a single word of anxiety as to the present state of our congregations—and I believe I might extend the fear beyond the limits of our own communion—in this matter of incomparable moment, the place of prayer in their worship. It is delightful to mark a great advance in the congregational character of the music and of the hymnody. It is delightful to notice a decided improvement in the force and directness, the impressiveness and the impression, of the addresses from the pulpit. But what are these gains in comparison with the slower progress, with the stagnation (if it be so), with the retrogression (if it be so), of the direct work of congregational prayer? Not without fear do we observe the prominence given to the voice of song above that of plain, earnest, deliberate, audible enunciation of the actual prayers themselves, which are the people's petitions and the people's intercessions to the Father of Mercies and the Fountain of Life. "This ought ye to have done, and not to leave the other undone." This is the topic upon which Christ dwells in the text as the characteristic of worship—"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in My name, there am I in the midst of them."—Dean Vaughan.

THE RAINBOW.

If Hume's definition of a miracle is correct, viz., that it is contrary to all previous human experience, then the rainbow is a miracle. It is the result, indeed, of natural causes; yet when it at first made its appearance, it was as much of a novelty as one might be in Chili, where, as we are told, there is no rain, but the ground is sufficiently moistened by heavy night dews, as was the garden of Eden (Gen. ii. 6). A white rainbow would be a miracle to us, although it was not one to Ulloa, when he went to South America, during the last century, to measure an arc of a meridian. He encountered it among the Andes, and it takes its singular name from its intelligent discoverer.

The ancient pagans evidently looked upon the rainbow as superhuman. Homer, for example, is said by a curious estimator of human history always to have accounted it as such (Bazin's Philos. of History, p. 280). And he employed it for sombre or melancholy occasions; as when he introduced Iris, the goddess of the rainbow, that she might summon the winds to kindle the funeral pile of Patroclus, the departed friend of the hero Achilles. And again, when he introduces her agency among the efforts to save the dead body of Hector from foul dishonors, and to obtain for it a memorable funeral. So Virgil follows in his wake, when he sends the same divinity to set free the anguished spirit of the Queen of Carthage.

But Revelation treats the rainbow in a very different way. It makes it an emblem not of human things, but of Divine things, of things connected with the personalities of the Infinite One. Thus, says the prophet Ezekiel, "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the

Lord" (Ezek. i. 28). And when John attempts to represent the throne of infinite supremacy, he exclaims, "And He that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald" (Rev. iv. 3).

In its first appearance upon the pages of Revelation it is preëminently a token of forbearance, long-suffering and tender mercy. It is presented to us as a direct and actual Divine appointment and consecration. "I do set my bow in the cloud," said the Almighty to Noah, as the sun streamed forth his glorious beams upon the retiring clouds of the darkest sky which human eyes had ever rested on. Doubtless the patriarch gazed with inexpressible delight and reverence upon the enrapturing spectacle; and as he bowed down before its beauty and its majesty, those astounding words were whispered in his ear: "I will look upon it, and remember the everlasting covenant between God and every living creature of all flesh that is upon the earth."

Now, if God was looking at it while Noah, too, was looking at it, then it is hardly mere poetry to say Noah saw a reflection of God's own countenance. It was assuredly radiant with heavenly benignity. It was a token of security to the world while the world should stand. It was an outward and visible sign of an inward and imperishable grace. In the free use of the word, as employed by St. Jerome, it was a sacrament; for, in one of his high-wrought moods, the good father declared that there were as many sacraments as there are words in St. John's Apocalypse. And if it were such a sacrament, why should not a worshipper of but a single sacrament be a worshipper also of other sacramental things? The Eucharist renews the covenant of the soul's redemption from the floods of destruction and perdition.

The rainbow renews the covenant of the world's redemption from the billows of a second deluge. There is certainly no faint analogy between the two. For the life of us, therefore, we cannot see why the adorer of the Eucharist should not bend the knee of homage to a transcendent rainbow. And we were led especially to think so on the 5th of June, when we saw as perfect a bow, perhaps, as ever saluted human vision. It was a full and unbroken arch. And it was so vivid that what the sailors call the rainbow junior made its appearance and crowned its sister. So touching was the sight that we took the Bible to the window and read a portion of the ninth chapter of Genesis, the first morning lesson for the Second Sunday after Trinity. And as we read we tried to imagine the feelings of the patriarch when he dwelt upon the spectacle which was painted to his bewildered vision. If Noah bowed down before the emblem of covenanted mercies, we could have pardoned him. Beyond all question, be his outward actions what they might, the patriarch bowed down before the Author of such a celestial exhibition, and said within his secret soul, what St. Paul did long afterwards, "Of Him, and to Him, and through Him are all things: and unto Him be glory forever. Amen" (Rom. vi. 36).

CHEERFULNESS is just as natural to the heart of a man in strong health as color to his cheek; and wherever there is habitual gloom, there must be either bad air, unwholesome food, improperly severe labor, or erring habits of life.—*Ruskin*.

FRANCIS E. LAWRENCE, D.D.,

Beloved Pastor of the Church of the Holy Communion.

In these quiet hours which follow the last acts we were able to perform for our beloved pastor, some loving words, however simple, may not come amiss; words which may enlighten those who had not the privilege of knowing him, and testify, in however imperfect a manner, to a life and example which fairly shone with the "beauty of holiness."

Francis E. Lawrence, born May 10th, 1827, the son of Judge Lawrence, of Flushing, L. I., received his education at St. Paul's College, College Point—the school carried on for years by Dr. Muhlenberg, and from whence he sent forth so many to labor in the Master's vineyard. This early brought Dr. Lawrence under the influence of Dr. Muhlenberg, and from that time dated the beautiful relationship—almost stronger than that of father and son—which existed between them, as Dr. Lawrence's "Loving Words to the Dear Memory of William A. Muhlenberg, D.D.," spoken from the pulpit of the church of the Holy Communion at the time of Dr. Muhlenberg's death, bear abundant witness. And never has son carried out more effectively a father's plans.

The church of the Holy Communion, built by Dr. Muhlenberg's sister, Mrs. Rogers, has always been private property, in the hands of trustees. Here Dr. Lawrence planted precious seed, introducing for the first time in this country such happy customs as Easter flowers, altar cloths, a boy choir, the new principle of a *free* church, and the blessed practice of a weekly celebration of the Holy Communion. Here Dr. Muhlenberg watered the rising grain, till, to repay his years of toil, it stands a full, rich field of prosperous work. When Dr. Muhlenberg turned his mind toward St. Luke's Hospital, the work of the church of the Holy Communion devolved entirely on the young pastor. Since then, with zeal and entire devotion has he labored; entering on new enterprises as the necessity arose and the way to them opened. Let his own words tell the story, as he spoke to his people on that November Sunday, nearly two years since, when he celebrated his twenty-fifth year at the church—his silver wedding, as he fondly called it; and truly he was wedded to his church in faithful love!

"Its founder made it a Holy Communion, and we could not, if we would, be insensible to the responsibilities involved in such communion. The rich could not kneel side by side with the desolate and suffering and be strangers to the dint of pity. Breaking the Divine bread to all, the pastor could not look unmoved upon the woe and necessity of some. With our spiritual growth came, of course, growth in works of benevolence and charity. Poor and lonely members grew too infirm through age to care for themselves, and I could not send them away as paupers; and so began our pleasant Home for the Aged. Your fellow-communicants were groaning under the load of physical pain, with no medicines and no kind physician's care, and the dispensary came, of necessity, into existence. Widowed or deserted women, compelled to work to procure subsistence for their babes, brought their little ones to our kind Sisters, lean and starved, and sometimes dying, through the neglect of those to whose care they had been given, and we could not but open the nursery and Babies' Shelter. Little children needed

to be taught the knowledge of God's truth, as well as the results of human study, and two or three pious members support the parish school. Many a devout communicant, knowing not how to wring a living from a hard and un pitying world, asked work, not bread; and year after year, under the wisest and most untiring management, our Employment Society has supplied seventy or eighty deserving poor with work. But I may not enter at length into our retrospect of Christian work. In its various institutions, its societies for charitable and mission purposes, the foundation and blessed work of our Sisters of Mercy, the noble club for workingmen, and in the countless kindnesses of its members, one to another, I see cause for the devoutest gratitude, as I review our parish growth in the last quarter of a century, in work as well as in members; and in such growth I see the surest pledge of prosperity in the coming years. The Divine husbandman, as He comes to this tree of His planting, seeking fruit, will not say, 'Cut it down; why cumbereth it the ground?' Upon you, dear friends, the past of this church places a great responsibility. The lamp, as it has come down to you, is trimmed and burning; it is for you to see that it is kept so, to the glory of the Master. Dear to you, no doubt, this sanctuary is; but the affection must be no sentimental dreaming, but such a love as opens the hand for generous giving and makes you strong to labor. Few of us yet rise to the full measure of our duty. Oh, pray, and give, and work, until the glory of this house 'in the latter days shall exceed its glory in the former.'"

The two principles of our dear Master's life—faith in the loving fatherhood of God, and the sacrifice of all to the service of Christ—gave him the influence he had over so many hearts, leading them first to love God with all the powers of mind and body, and then to *do* and *bear* all in His service. His ever-ready sympathy, his untiring zeal, his willingness "to spend and be spent," were the result of his conscientious and utter surrender of himself to God. No earthly ties, no luxurious habits, no worldly interests bound him; his words carried such force with them because those who heard him knew that, in common parlance, "he practised what he preached." His preaching grew deeper and more spiritual as his soul, purified by trials, physical and mental, rose higher above the things of this world; and the words of glowing love for God which have burst from time to time from his lips have helped many and many of his hearers on toward the paradise of God.

To the poor his hand was ever open, and their homes were more familiar to him than those of the rich. His loving nature and happy, social temper drew around him many warm friends, and his cheery presence brought gladness to many a sad and anxious face. His example teaches that success in the work of Christ *must* come by the sacrifice of self, and to a priest belongs, above all others, the warning, "Thou canst not serve God and mammon."

Nearly a year before he died he wrote out minutely all the directions for his funeral. Though we knew it not, the disease had already come upon him which has ended, after much suffering, in his entrance into glory. Personal loss had also been sent him, and yet all through this last Church year—from Advent to Easter—he toiled on. The beautiful service on Christmas-day was saddened—not by his words, they were full of love and

thought for others—but by the sight of his weakened form, the weariness he could not quite hide. During Lent he labored on—obliged to give up certain privileges, like the early Communion services—till Easter came, and then he seemed to gather up all his remaining strength, and as he preached of Christ and the Resurrection, his manner had some of its old vigor and his voice some of its old, rich strength.

But the next Sunday—Low Sunday—when for the last time the Easter hymns were sung, the Easter flowers adorned the church, he for the last time ministered at that altar where he had served for nearly twenty-seven years.

After a painful illness of weeks, and days of unconsciousness, he passed away on the 10th of June. I cannot show more plainly the deep and quiet faith with which he left us than by quoting the closing words of his directions for his funeral: "My soul I commend to its Creator, trusting only to the merits of my dear Redeemer. Oh, blessed Jesus, be merciful to me a sinner, and bless my people with love and peace."

Gone to his rest! As mourned the early Church
For her dear Spouse, once taken from her sight,
We mourn the one now gone to sleep in Christ.
We would not wake the silence that enshrouds
His blessed spirit with rebellious cries;
We dare not call him back to pain and sin;
But we will hold him in our heart of hearts—
We will impress upon our mind and soul
The words of love and wisdom which e'er flowed
From out his holy lips, like precious pearls.
We knew him for God's chosen while he walked
This earth and ministered to rich and poor.
We gazed upon him as a man of God,
And now we know that he has gone to be
With God, and that his longing heart is glad.
And while our hearts do ache, our voices break,
As we still tread the road which he has left,
There is a joy, a sense of comfort found,
In knowing all the peace there is with him.
Oh, noble, suffering man! thou hast indeed
Borne witness to the glory of thy Lord;
And on God's calendar of holy saints
Is writ no name shines clearer than thine own!
All rest to thee, most blessed one, till we
Shall share thy happiness, and ever be
United to the Lord and our beloved!
May God send comfort, strength, and help to us
To bear, like thee, with patience every cross,
And faithfully seek Christ as thou hast done.

June 14th, 1879.

K. K. V.

THE TREASURE OF HOLY SCRIPTURE.

The following quaint lines, together with the concluding prayer, are said to have been taken from the preface to an old Bible, at the end of which is this inscription: "Imprinted at London by the Deputies of Christopher Barker, Printer to the Queenes most Excellent Maiestie, 1599." Both Old Testament and New are furnished with summaries, expositions, and annotations in small type on the margins, and likewise with maps and pictures exceeding quaint. The latter part of the seventh verse of the third chapter of Genesis is thus Englished: "And they sewed figge-tree leaves together, and made themselves breeches." There is bound up with the Bible a Psalter, with the music at the head of every psalm, the semibreves and minims being of a diamond shape:

"Of the incomparable treasure of the Holy Scriptures, with a prayer for the true use of the same.

"Ezal. xii. 8 & xlii. 10. Here is the spring where waters flowe.
Rom. xxi. 16 & xxii. 17. to quench our heate of sinne:
Here is the tree where trutheth doth growe,
Jerem. xxxiii. 15. to leade our liues therein.
Psal. cxix. 160. Here is the iudge that stints the strife,
Rev. ii. 7 & xxi. 2. when men's devices falle;
Psal. cxix. 142-144. Here is the bread that feedes the life,
John vi. 35. that death cannot assaile.
The tidings of salvation deare

Luke ii. 10. Comes to our ears from hence:
The fortress of our faith is here,
Ephes. vi. 16. and shield of our defence.
Then be not like the hogge that bath
Matt. vii. 6. a pearle at his desire,
And takes more pleasure in the trough
II. Peter ii. 32. and wallowing in the mire.
Read not this book in any case,
Matt. vi. 22. but with a single eye:
Read not but first desire God's grace,
Psal. cxix. 27, 78. to understand thereby.
Pray still in faith with this respect
Jude xx. to fructifie therein,
That knowledge may bring this effect,
Psal. cxix. 11. to mortifie thy sinne.
Then happy thou in all thy life,
Joshua i. 8. whatso to thee befallas,
Psal. i. 1, 2. Yea, double happie shalt thou be
Psal. xciv. 12, 13. when God by death thee calles.

"O Gracious God, and most merciful Father, which hast vouchsafed us the rich and precious jewell of Thy holy Word, assist us with Thy Spirit, that it may be written in our hearts to our everlasting comfort, to reform us, to renew us according to Thine owne image, to build us up, and edifie us unto the perfect building of Thy Christ, sanctifying and increasing in us all heavenly vertues. Graunt this, O heavenly Father, for Jesus Christes sake. Amen."

The book bears many names, and would seem to have been diligently perused.

SECOND SUNDAY AFTER TRINITY.

Exodus iii. 1-10.

Verse 1. It will be noted that Jethro is also called Reuel (Exod. ii. 18), unless, as is held by Smith's Bible Dictionary (article, Jethro), Reuel was the father of Jethro. Hobab is another name borne by him. There is ground for either supposition, since the use of more than one name is not infrequent in Scripture, and, also, more than one ancestor is often spoken of under the same title. The grandchild is called the child where the ancestor is still living. "The priest of Midian." Jethro is one of the last representatives of the patriarchal priesthood, and was undoubtedly a worshipper of the true God. The family relation was then developing into that of the tribe or clan—"Midian," or "Madian," is here used rather as a tribal designation than a local. The land of Midia was that portion of the wilderness occupied by the roving tribe of Midian, who were descendants of Abraham by Keturah. Before the exodus the Midianites had mainly lapsed into idolatry, probably through the influence of the Canaanites. "The back side of the desert" means here the border most remote from Palestine. This shows that the peninsula of Sinai was then fertile enough to furnish pasturage ground. The subsequent destruction of the forests has probably changed it into its present barren state. "Horeb" is the name of the range of which Sinai was one of the peaks. It is called the Mount of God by anticipation.

Verse 2. "The angel of the Lord," or the angel Jehovah, held by most of the fathers to be the second person of the Blessed Trinity. "The bush was not consumed." This was no doubt one of the low, thorny shrubs, which would ordinarily be at once burnt up, and the miracle is therefore the more conspicuous. The bush is typical of the condition of Israel in the fiery furnace of Egyptian bondage, and also of the Incarnation—man dwelt in by the Divine presence, without any blending of the two natures.

Verse 3. The word of Moses shows the

deep impression made upon him, and that it was no illusion or deception. An illusion would have been dispelled by a nearer approach. The truth of the fire and the bush remaining unburnt becomes more evident as Moses draws near.

Verse 4. It is to be noted that there is a gradual unfolding here of the Divine name. First there is the witness of the miracle, and this is described as the appearing of the angel of the Lord. Then it is said God called to him out of the midst of the bush. Further on God declares Himself by name as the God of Abraham, Isaac, and Jacob.

Verse 5. To the witness of that miracle and the voice of the Lord speaking is added a moral test. "Draw not nigh hither," "put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." This requires recognition of the sanctity of the spot on the part of Moses. He confesses that God is present. To take off the shoes is still, in the East, a mark of reverence, and was so from the beginning. The Hebrew priests performed their services barefoot. The idea seems to be that as the shoe or sandal is more to protect the foot from dust, the laying aside the shoe is done in order to avoid bringing into the holy place any defilement from without. "Draw not nigh hither" forbade Moses from approaching too closely. He was near enough to see the miracle distinctly, and to be certain of its truth; he was not to pry into its nature, or to press into God's presence insolently.

Verse 6. This verse contains a distinct declaration that the speaker is verily God, the Jehovah of covenant. It is this verse which the Saviour quotes in His controversy with the Sadducees (St. Matt. xxii. 31; St. Luke xx. 37) as the proof of the resurrection. It is also a testimony to the genuineness of the Book of Exodus as the work of Moses, and to the truth of this passage. This ought to be decisive against any who affirm that the Pentateuch belongs to a later period, and that it was not the work of Moses.

The word God is here thrice repeated, and may be taken as one of the inferential testimonies to the doctrine of the Trinity. The close of the verse proves that Moses was convinced. "He was afraid to look upon God," and showed it by hiding his face. This is conclusive as to the sense of the previous passages. This was no angelic messenger, and since God the Father is invisible, it could be no other than the Second Person of the Trinity who thus appears.

Verse 7 continues in the same form. "I have surely seen the affliction of *My* people." no angel could use such words. "For I know their sorrows," rather "surely I know." The expression is made stronger by the adverb.

Verse 8. "And I am come down." "What is it that He ascended, but that He first descended." The coming to aid the chosen people is the type and forewarning of that coming which was to deliver all mankind. "To bring then up out of that land" is the land of the Egyptians. "A land flowing with milk and honey," i. e., a land rich in pastures and in flowers. The seven tribes are here enumerated, as in other places where Palestine is spoken of in the Pentateuch. The Canaanites were the children of Canaan, the son of Ham, on whom, for his father's filial impiety, a curse had been laid. The Canaanites had added to their ancestral trespass a foul idolatry of their own. The Hittites were the descendants of Heth, a son of Canaan.

The Jebusites were a mountain tribe. Jerusalem, formerly Jebus, was the headquarters of the clan. They were not entirely conquered till the day of David. The Amorites were also mountaineers. The Canaanites were dwellers by the sea-coast, and were the progenitors probably of the Philistines. Emor, the father of the Amorites, was the third son of Canaan. The Perizzites are only known as one of the hill tribes, occupying probably the forest of Rephaim, on the sides of the range of Mt. Carmel. The Hivites are found in the neighborhood of Shechem. Some think them the same as the Avim; others identify them with the Horites. The Hivites and the Jebusites were dwellers in cities, and a commercial rather than a pastoral people.

Verse 9. God declares that "the cry of the children of Israel is come unto Him," and also that "He has seen" the oppression which Egypt has exercised. This double statement shows that He has recognized the justice of the appeal as well as listened to it. Taken the other way, it shows that He requires to be entreated of His people in order that He may deliver them.

Verse 10 is the commission to Moses to act as the earthly deliverer. Years ago he would fain have assumed that place, but the people rejected him. The Pharaoh to whom he is to be sent was probably not the one from whose face he had fled forty years before, and could not be the one from whose edict he himself had been saved, as an infant, eighty years before. Pharaoh is simply the generic name of the lords of Egypt. The command is here equivalent to a promise that the event should be a successful one. "I will send thee, that thou mayest bring forth," etc. It is something beyond the suggestion of an attempt; it is a command to go and do a certain thing. Yet it seems so impossible to Moses, that he requires further assurance and encouragement.

BIBLE STUDIES.*

The Call of Moses.

BY THE REV. J. I. MOMBERT, D.D.

Exodus iii. 4.

Beyond the flight of Moses, induced by the homicide of an Egyptian, into Midian, his reception by Jethro, the priest or prince of Midian, his marriage with Zipporah, the daughter of Jethro, and his following the humble avocations of a shepherd, Scripture maintains silence concerning him during the long period of forty years.

If the Mosaic origin of the Pentateuch is, as we believe, triumphantly established, we can hardly err in fixing upon the period which Moses spent in Midian as the time when he wrote the Book of Genesis; and if the old tradition be true, that he was likewise the author of the Book of Job, it is not improbable that the composition of that book belongs to the same period.

The confusion arising from the different names given to Moses' father-in-law (Reuel, Ex. ii. 18; Jethro, iii. 1; xviii; Hobab, Numb. x. 29), may be avoided by the conjecture that Jethro and Hobab are identical, and that Reuel was the father of Jethro, and consequently the grandfather of Zipporah.

It was while leading the flock to the pasture-lands of the Sinaitic region, to a locality

* Copyrighted.

simply designated as "the back side of the desert," that the attention of Moses was arrested by the singular phenomenon of a burning bush remaining unconsumed by the flames. The particular tree which abounds in the district is a species of acacia (*Shittim*), thickly set with white thorns and of tangled growth. "The great sight" of so extraordinary a spectacle moved Moses to draw near and ascertain the cause, when his progress was arrested by a voice proceeding from the burning bush, which bade him remove his sandals, because the place on which he stood was sacred ground. This is agreeably to Eastern usage, which requires persons to stand barefooted in the presence of superiors and in holy places. Here the place became holy in virtue of the Divine Presence. Moses immediately obeyed, and stood trembling before God, announcing Himself as Jehovah, the covenant God of his father and the patriarchs, and declaring to him that the set time for the deliverance of his people had arrived, and that he was the chosen instrument for the accomplishment of that great work. While the announcement of the impending liberation and the glorious destiny of his people gladdened the heart of Moses, that of his own mission as their leader and liberator filled him with amazement and consternation. And when, in the anguish of his soul, he exclaimed, "Who am I, that I should go unto Pharaoh, and that I should bring the children of Israel out of Egypt?" the Divine reply, "Certainly, I will be with thee," should have allayed all fear and hesitation. But Moses still shrunk, under the pressure of a seemingly invincible conviction of personal unfitness, from accepting the charge. He urged that the incredulity of the people would challenge his authority and demand his credentials, and God told him what to say, and condescended to reveal to him the sublime significance of His Name: "I AM THAT I AM"; "I AM hath sent me unto you"; concerning which it suffices here to say that the name "Jehovah" imports chiefly the covenant relation of God to man, and designates in the Old Testament what the sacred Name of Christ conveys in the New.

When Moses further urged that even that message would fail to convince the people, who would simply deny that Jehovah had appeared unto him, the Lord deigned to give him several signs as further credentials to them. One sign, the future worship of Israel on Mount Sinai (iii. 12), was sufficient to strengthen the faith of so spiritual a man as Moses; but several signs were needed to rouse and sustain the deep-seated and stubborn, almost desperate, incredulity of the oppressed and sensuous people. One was the miraculous conversion of his shepherd staff into a serpent; another, the equally miraculous change of his sound hand to a state of leprosy, and its return to the former state of healthiness;* the third, the miraculous conversion of Nile water into blood.

Yet again Moses urged his want of eloquence as a reason for declining the call of God; and when the Lord assured him that He would be with his mouth and teach him what he should say, he still sought to evade the overwhelming responsibility of so great a task, saying, "O my Lord, send, I pray Thee, by the hand of him whom Thou wilt send." And though the anger of the Lord was kin-

dled against Moses because of his distrustful reluctance, He peremptorily commanded him to go, and graciously promised him not only the eloquent assistance of Aaron, his brother, but also that they should both be divinely directed in word and deed. Then, at least, the greatness of his destiny became clear to Moses, and he prepared at once to do the bidding of God.

"Many causes may be assigned for the reluctance of Moses to accept the work to which he was called. He had reconciled his mind to his condition, with which he was contented. He knew too well the court of Egypt to have any desire to return to it, especially with a hostile purpose. He had no wish to become the chief of a multitude of miserable slaves not fit for war, and not trained to submission under a mild and equitable government. He saw no means of supporting such a multitude in a march across the desert to Palestine, even if they should escape the hostility of the Egyptians; and no probability that at the head of such invaders he could conquer Palestine. But, above all, Moses had no adequate faith in his Employer, the Speaker from the burning bush. That Employer might possess all power; but could Moses rely upon being able, at all times at his need, to command the exercise of that power? It is clear that this distrust was at the bottom of the extreme reluctance shown by Moses to accept of the commission to rescue the Israelites; for afterwards, when he found himself supported and backed by that Being under whom he acted, his proceedings were prompt, and his courage and zeal never failed."†

We may add that, from what the event disclosed, the degrading bondage of Egypt had so thoroughly attached the Israelites to the superstitions and customs of the land as to make their recovery and regeneration, humanly speaking, an almost hopeless expectation, and nothing short of the iterated assurances of God to the contrary could have convinced Moses that the vast work of their deliverance could be brought to a successful consummation.†

The valley of Shuaib, or ed Deir, on the north side of Jebel Mûsa, is the traditional scene of the call of Moses. The convent of St. Catharine, founded by Justinian, is said to mark the exact locality, and the altar of that convent to occupy the very site of the burning bush. Josephus says that Horeb, "the mountain of God," was "the highest of the region," "with good grass growing around it," and, that "because of the opinion that God dwelt there, the shepherds dared not to ascend it" (Joseph. Antiq., ii. 12, § 1).

The summit of Serbál, however, is thought, especially by modern travellers, to answer better to the notices of Holy Scripture than the traditional site.

We picture death as coming to destroy; let us rather picture Christ as coming to save. We think of death as ending; let us rather think of life as beginning, and that more abundantly. We think of losing; let us think of gaining. We think of parting; let us think of meeting. We think of going away; let us think of arriving. And as the voice of death whispers, "You must go from earth," let us hear the voice of Christ saying, "You are but coming to Me!"—*Norman MacLeod.*

* Forsyth's "Observations on the Books of Genesis and Exodus," pp. 88, 89.

† Warburton, "Divine Legation," II., p. 300, sqq.

CHILDREN'S DEPARTMENT.

THE GOLDEN RULE.

Tessa was coming through the garden—a slight little figure, in a dark calico dress and white apron, whose long, dark hair and still darker, shy eyes were shaded by a broad-brimmed, coarse straw hat.

Brown and thin as pipstems were the bare arms; brown, too, sunburned and wind-stained her thin cheeks. Hardly a little person that any one would have glanced at the second time, or taken the trouble to think a second thought about, you'll say.

Ah! but there you're mistaken. Tessa is a much more important person, in spite of her dress and appearance, than you dream of; and one shout of "Here comes Tessa!" from an idle little boy swinging on a gate, or a domestic little creature making mud-pies in the nearest sand-heap, will set every dog's tail within hearing or seeing distance wagging; every pigeon cooing and fluttering down to meet her; every hen clucking, and duck quacking; every little child running with muddiness, outstretched hands to greet her. So much is there in a name to all of these creatures and children of God!

And what does Tessa do? Just read on and I'll tell you.

It isn't so very long ago, not more than two years, since Tessa's home was in a very different place from this, among these sunny fields, the green growing things, and the many two-footed and four-footed harmless friends that cluck and strut and prance and amble about a great farm-yard. Why, would you believe me, two years ago Tessa had never seen a real live little downy chicken-ball—such as run about by the dozens after anybody's old hen in the country—in all her life? And that all the acquaintance she had with the live poultry family anyhow was with a poor, dejected cock, who hadn't ambition enough to wear his tail feathers properly, but was always dropping them about the road, and gazing after them dejectedly as the wind frolicked off with them; and two equally melancholy hens, who spent their lives in risking necks and legs among the wheels and hoofs of the busy street. Live ones, I say, for, of course, those poor, featherless, skinny creatures which hang by their yellow boots, with their poor heavy heads hanging limply down, in every butcher's shop in a great city, could give a little girl but very small idea of how the pretty creatures really looked in the days of their glory and happy life.

Did you ever own or see a bit of glass, children, that had been warped and spoiled in the blowing; that had queer bubbles in what ought to have been its smooth surface, or funny wavy lines running through it? And did you ever amuse yourselves by looking at something of anything with your eyes, just as God gave them to you, and then at the same thing with this piece of glass over your eyes to see how twisted and how out of shape they had suddenly grown? Well, just so twisted and awry did everything and everybody in poor Tessa's life seem to be when her home was in B— street, way down in the lowest part of a great city.

Dogs, to her, were only poor, lean creatures, mangy and coarse of hair, spiritless of tail and heavy of head, who hunted and fought in the gutters for stray bones or crusts of bread, whose teeth and paws were against every man, and every man's boot and hand

* In allusion to this circumstance, "the white hand" has become a proverbial phrase for the healing art.

against them. It was just the same with the cows, cats, and horses, the birds, and, most of all, the people—men, women, and little children—who lived in that dreary street. They all seemed to be twisted out of shape, both outwardly and inwardly. There was nothing pleasant to see, nothing nice to hope for or to look forward to; nothing but blows and little to eat, cross words and hard work, for the poor little soul. No wonder Tessa's eyes, that ought to have been so bright, were dull and heavy, that she looked tired, miserable, hungry, and always very unhappy. Who wouldn't in her place?

For Tessa used to be a ragpicker, and all day long she toiled about the busy city streets, behind her old grandmother, staggering under the weight of her heavy sack, and turning over with her little dirty hands the heaps of cinders and ashes that it was her daily work to sort.

No matter how hot it was, or how cold, how hard it rained, or how the small back ached under the great bag. The old grandmother's eyes were very sharp, and her hand heavy. There was no help for it; poor Tessa must work as long as she could stand, for, poor child, she knew only too well how it felt to be beaten when her bag was not as full by evening as her grandmother wished.

So ever since she was a tiny little thing, just able to stumble about, until she was seven years old, and more, this little girl had toiled on in warm weather and sunshine, cold weather and storms, until one day, running and stumbling across a crowded street, trying in vain to keep up with her grandmother, who had the stride of a grenadier, she fell under the wheels of a heavily loaded wagon. There was a moment of sharp, agonizing pain, and she never knew what happened afterward until she awoke up—in heaven, she must have thought, if she had ever heard of such

a place, poor little girl; for there were white curtains drawn all around the whitest bed ever you saw on which she was lying, while bending over her, one bathing her face with something deliciously sweet and cooling, the other fanning the flies away, were two of the sweetest faces Tessa had ever seen, framed in close white caps too, and who smiled and nodded, when she opened her eyes, to a stout gentleman who stood at the foot of the bed with an open watch in his hand, and who said cheerfully, "There, now, as I told you, she's all right again, aren't you, little one?" and the smile that Tessa gave him back again was the very first of her happy smiling days, which haven't ended yet, and never will, I hope. Don't you?

For Tessa was a whole year and a half in the hospital, helpless and suffering, but oh, so happy among the sweet sisters in charge, with plenty of sunshine, flowers, and pretty things about her to keep her cheerful, and

plenty of children to keep her company, and gentle words in place of blows and harsh ones. No wonder the little girl asked, when Sister Margaret first told her about heaven, if it could possibly be a nicer place than the hospital.

In the hospital, too, Tessa learned to read and to sew, and also who the dear Lord Jesus is, and what He came down from His heavenly home to do for little children; and among her other learnings nothing sank further into the willing soil of the little, anxious heart than the Golden Rule.

"Do unto others as ye would that they should do unto you" was the very strangest of all the strange things she heard at the hospital, it seemed to this little girl, who had never heard of anything but blow for blow, and angry words for cross ones, before she came to this happy place. But to be kind, patient, gentle, and loving, to do thoughtful,

any of her senses, pinching her fingers, and wiggling her toes to make sure that she was not dreaming the most wonderful and beautiful dream that ever was, Tessa and her young lady were whisked out of the great central depot, through the ugly suburbs of the great city, into the shining fields, the woods, over bridges and hills, into the real country, the like of which Tessa had never seen, nor in her wildest dreams had ever in all her small life imagined before.

It was on a large farm that Tessa's young lady spent the summer days every year. A farm where there were plenty of cows, horses, skippy calves and frisky pigs, ducks, turkeys, chickens, eggs to hunt and berries to gather—enough to do to keep any five little girls busy the longest day that ever dawned in the month of June.

And here it was that Tessa practised her golden rule. She hadn't forgotten about it—oh, no, indeed; and by not forgetting, it seems to me, she showed that she meant every word she said when she promised Sister Margaret to try to serve God all the days of her life. For, dear children, do you know it is a great deal easier to forget God, and how much we need His help, when we are happy and having a good time, than when we are in trouble and misery and sure we need Him?

There was never a little chick lost in the long grass, piping dismally for some one to come to his rescue, that Tessa did not fly to help him; nor a young turkey strayed away from its mother, that Tessa did not carry it carefully home again. She opened the gate into the acorn woods for the pigs when every one else was too busy to listen to their gruntings, and the barnyard gates for the cows; led old Jack, the blind horse, to water; and never forgot to keep Towser's (the house dog) tin basin full. Even the grass-



TESSA IN THE FARM-YARD.

unselfish acts for other people, just because you would wish them to do the same for you, was strange, indeed. No wonder the little girl puzzled and wondered, or that, when she had really learned it, it was a lesson she never forgot.

So the summer slipped into fall, and fall into winter, till a whole year and nearly another had passed, and Tessa was well enough to leave the hospital. But where was she going? That was a question that puzzled every one. The old grandmother was dead, and no one was willing to listen to such a thing as Tessa's going back again to the old life of misery and want. But what was going to be done with her? This, as I said, was the question that everybody in the hospital asked themselves over and over again, until one day somebody that Tessa called "my young lady" said, "Tessa shall come up to the farm and live with me."

So, hardly believing her eyes or her ears or

hoppers, the toads, and caterpillars came in for their share. The latter were carefully lifted out of the garden paths, lest some one should step on them; the toads were tamed with crumbs; and many a turkey was bribed away from his favorite meal of grasshoppers by Tessa's skillful managings.

Many were the squirrels and rabbits that Tom, the shepherd-boy, was bribed to let go free again; and many were the desserts that Tessa went without to bribe him to do it.

As for the little thrushes, robins, and song-sparrows that sang and rejoiced in the elm-tree outside her window, after being rescued by her from cage-prisons, it would have taken more than the fingers and thumbs on both Tessa's hands to have counted them.

All this time, too, she was trying hard to remember her golden rule toward other people, as well as to creatures; was trying hard to be patient and obliging, to save steps for the farmer's wife, and in her small way to show

her young lady how grateful she was for all she had done for her. Every dog and little child for two miles around knew and loved Tessa, for she had done something for every one of them. No wonder that tails wagged and hands were stretched out to greet her.

And Tessa! why, Tessa has been coming through the garden all this while that I have been talking about her. And what a long time that has been! Such a while, that suppose I leave her there until next week, and then tell you how that some of the bread of kindness she had cast upon the waters came back again.

(To be continued.)

WESTERN MICHIGAN.

STATE OF THE DIOCESE.—Bishop Gillespie, in his address to the late annual convention, said:

The whole number confirmed is 174, one fourth less than the number reported to the last convention.

A difference in sentiment as to who are the "children" of the confirmation office, and at how early an age the qualifications may be possessed, prevails among our most conscientious pastors. The Prayer Book speaks in the language of an age that recognized a well-defined childhood extending far beyond infancy. Regard must be had also to the manifest intention that admission to the Holy Communion shall follow immediately upon confirmation. Without reference to age, there should be that maturity of mind and conscience, that the solemn vow and profession may be well appreciated in all its application to thought, word, and deed; and such resolution be taken in all sincerity as to guide and control where the life may touch the world of sin and temptation. The blessing of confirmation will ever depend upon the sense of responsibility accompanying it. The "strengthening with the Holy Ghost the Comforter" is in connection with the promise of "endeavor by the grace of God faithfully to observe such things as are assented unto." The frequent reference in these addresses to confirmation is in the conviction that that awakening of the Church of God that we all feel must come, lest "the candlestick be removed out of its place," must be through the children that shall be born unto Zion.

I must own that my pen drops as now I come to the place to record the progress of the year. The year has been one of trial to all who are interested in the diocese. In few lines I can tell, so far as we can read signs in God's kingdom, what we have attained in the twelve-month. Grace church, Grand Rapids, has been completed, and has passed from one rectorship to another with life and hope in the choice. At Holland and Saugatuck the work is once more resumed. St. John's, Grand Haven, is a larger and far better church than ever before. And this is all, save as the unbroken bond of peace, the continuance in well-doing in parochial life, the reaching forth here and there toward release from debt of the new church, the good mind and heart that every gathering of the clergy in convocation and missionary meeting evinces, are to be ranked as the factors of growth, the promise of a better day.

Why have we so stood still? Why have we come up to our council knowing that its proceedings would take a cast of anxiety and fear from the year to be reviewed? What are the elements in our acquaintance with diocesan grief?

I can only answer these questions with old complaints. The long vacancies of our parishes are terribly damaging. Every Lord's day in five of our churches there is no voice of praise and prayer, no preacher fills the pulpit, no congregation gathers. In two more there is the worship only as the laymen may lead it. And this reveals the fatal errors of the inner life. Generally the people are content to have it so. And why content? Often because it spares what a Christian and a Churchman should least desire to spare—the purse. And when we look back we find a wretched remissness to give "the laborer his hire," often resulting in saying and acting, he is not "worthy of his hire." And when we urge the shame of the parish, and sorrow of the souls so left and lone, and would help to put the

flock under the Shepherd's care, such strange thoughts of man and minister, such unreasonableness of men in temporal provision for one of all their needs. Beyond all this, demands that the Church can only meet in a ministry of perpetual youth, of firm celibacy; and what the Church can never meet so long as she makes ministers of men.

There is something more than vacancy—the dull, dead life, when pastor and people are looking for, and so far as in them lies basting, to a dissolution of their bond. And then the difference between minister and parish that summons the bishop in the unenviable office of judge, often "not to be satisfactorily settled by the godly judgment of the bishop," but to be appealed where penalties may come in, or to go on and fret and worry the life out of the parish, part of "the Church God purchased with His blood."

With the vacant parish we may name the unemployed ministry. Ten names on our list represent no regular work. Age and sickness will remove blame everywhere from nearly half; but there is wrong somewhere for those who remain. I must say that I believe the Church is rapidly being driven to an extremity, that she will cry out for some power to "send laborers into her vineyard," a power that will compel the laborer, as well as assert ownership and control of the vineyard. I do not know how a bishop who carries on his heart men and families who are living almost at the starvation point of mind and body, men who are standing idle, I will not say always, because no man will hire them—a bishop who has in self-defence to resort to the press to shut out the seeking for any vacancy that may appear in its columns—can think and speak otherwise.

No more important questions come before us than those which relate to our missionary operations. When, after years of continued service and liberal aid of hardly-gathered missionary money, we are compelled to abandon a field, or sustain the work at a cost beyond its promise, we may well ask whether such disappointment affords guidance for the future. Such cases as St. Joseph are very trying, and I could mention other points where it seems to me that we should no longer extend the aid that has been afforded. As to the condition, it matters not whether it is explained by local circumstances or failure to impress the people with the value of the services. We have to contend with the difficulty of a population, rural, or gathered in small groups, and in no section rapidly increasing. No observation or prudence will prevent mistakes, if we count failure where actual parochial estate and self-sustenance are not readily attained. I believe that the work in Van Buren county, where the missionary has his central parish and gives frequent services on week-days to contiguous points, must be the model of much of our missionary operation.

It is a thought of some magnitude, and in some ears it may be one of some extravagance, whether we should not erase the deep-drawn line between the rector and the missionary—the parish of the one and the field of the other. The work is not in reality so different. The rector is not necessarily so occupied in his cure as to be confined to it. Often the parish is no more than the stations of the missionary. Should the mere source of income shut out a missionary ministry? There are rectors with us who refuse to abide in parochial lines. Would all take the position—the field to be marked out by the wants and the ability to meet them, and minister and missionary be practically made convertible terms—we should realize our calling far more as the great Head of the Church has given, "some apostles, and some prophets, and some evangelists, and some pastors and teachers," and as the Church in her ordinal has faithfully copied. It seems to me that parochial support and parochial lines are interfering with the noblest titles of our calling and the grand ideal of an ambassador for Christ, and our assertion of the missionary is too marked and too much of mere pecuniary relation. . . .

While our best plan of local secretaries has continued, and each has urged his specialty, the acknowledgments of our general board do not show the growing sense of responsibility and interest we had hoped for. No collection is a minister's negligence, hard to reconcile with love to the brethren and the broad sympathies

of the Church. In vain we deplore the parochialism of the people when we do not educate them to knowledge and sympathy with the Church of their land and their creed; and there is no better lesson than that which is illustrated with an alms-basin. I can but think that all our charities are hindered by the hand-to-mouth system of Lord's-day collections (I cannot say offerings) to pay salary. The clergyman who lives under such a system can say truly that in his cure offerings for missions mean the harder struggle for him to make the two ends meet. Should the Church ever return to the general treasury for all her wants and works, her offertory may properly be "they who wait at the altar partaking with the altar"; but until then her charities will demand an offertory that provideth "for the sick and needy," in all the breadth of God's compassion and immortal life.

Woman's work has been so efficient, under the wise watchfulness of our lady secretary, that applications have generally been met from our own parishes, while boxes have been sent without our borders. . . .

I could wish, my brethren, that my record were more cheering. A diocese, as a parish, must know the sunshine and the shade. In any disappointment of our hopes, any seeming failure of our exertions, God calls us to scrutiny of our motives, our measure and manner of work.

Lack of interest will be the common explanation of all that pains us; but what is this lack of interest but the deferred payment of the vow, the failure of submission wholly to God's holy will and pleasure, and studying to serve Him in true holiness and righteousness, which is the only payment of the vow?

Brethren of the clergy, we must carry out a true discipline—not so much the discipline that is punitive, though this is too much neglected, as that discipline which comes of preaching to the people in plain, pungent application to their hearts and lives, and teaching "publicly and from house to house," and in the ears of the individual. We are called to a hand to hand contest with the inconsistencies and indifference that characterize our accepted religious profession. In this day the ministry must ponder and pray over "whether they will hear or whether they will forbear." I commend to your study the recent *concio ad clerum* of the Bishop of Long Island, entitled "The Cure of Souls."

Brethren of the laity, "according to mine office, I bid you in the name of God, I call on you in Christ's behalf, I exhort you as you love your own salvation," to study for yourselves that holy law of living unto the Lord by which we must all, from the least to the highest, "give account of ourselves to God." The times are always "perilous," save as "in heart and mind we constantly ascend into the heavens," asking in the child-like spirit, "Lord, what wilt thou have us to do?" and praying instantly, "O cleanse thou me from my secret faults: keep back Thy servant also from presumptuous sins, lest they get the dominion over me."

And "judgment must begin at the house of God" as the parish. We need a better morality of money-getting and money-paying. The world looks on and smiles and scoffs as churches recklessly incur their debts, decline and delay to pay them; as they trifle with the salary of one whom they say is "over them in the Lord," as they would not dare to trifle with the wages of the serving man or woman. The careless management of the monetary affairs of churches, in a business point of view, is disastrous; as it is the business of our Father in heaven committed to His stewards, it is "a man robbing God." And then these wretched expedients of maintenance of holy institutions—the law of the State set at naught; the low amusements borrowed; what is most sacred in the Church burlesqued in the hall; men and women of the altar lending themselves to amuse a paying public; the lure of the dance and the card-table to call in the throng—and this styled a Church social, as though it were the commingling of those whom God hath joined together as a "household of faith."

IOWA.

ORDINATION—The Trinity ordination was held at the cathedral in Davenport, and Mr. Samuel Franklin Myers, of Griswold College, and Mr. Allen Judd, of the Iowa State University, were admitted to the diaconate; at the same time the

Rev. Henry H. Selby Hele, deacon, was advanced to the priesthood. The sermon was delivered by the Rev. Canon Silvester, who, with the Rev. Dean Barris, the Rev. F. E. Judd, and the Rev. T. I. Holcombe, of the Diocese of Quincy, united in the imposition of hands upon the newly-made priest. The service was largely attended. The Rev. Mr. Myers will officiate during the summer at Decorah, returning in the autumn to complete his senior year at the theological school of Griswold College. The Rev. Mr. Judd will take charge of the promising mission at Garden Grove.

FOND DU LAC.

ANNUAL COUNCIL.—The fifth annual council of the diocese met at the cathedral in Fond du Lac on Tuesday in Whitsun-week. Morning Prayer was said at an early hour. The Holy Communion was celebrated at half past ten o'clock, when the bishop delivered his address in place of a sermon. Twenty-three clergymen were present at the council, and a fair representation of the laity. The proceedings were remarkably harmonious and hopeful. The bishop stated that financially the past year had been a very hard one for the diocese, but spiritually a year of much growth. He asserted strongly the dignity and power of the episcopate, and urged the council to set itself against the narrowness and selfishness of Congregationalism. He thought it possible to devise some plan of sustaining the clergy from a common fund. A committee was appointed to consider the bishop's recommendations and to report to the next council. A missionary meeting was held at the cathedral Tuesday evening. A beautiful and impressive address was made by the Rev. F. S. Jewell, Ph.D., and earnest speeches were made by the Rev. Messrs. Wright, Moore, Whitney, Blow, and Durlin, and the bishop. The council adjourned Wednesday afternoon. In the evening a very pleasant reception to the council was given at the bishop's residence.

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HOGARTH'S picture of "Sigismunda," bequeathed to the nation by the late Mr. Anderson, has been hung in the National Gallery.

M. POPRIADUKHIN has recently made a rich mineralogical collection on the northern shore of Lake Balkhash and in the neighboring hills. One of his principal discoveries is that of a product possessing all the properties of ozokerit, from which candles are manufactured. A specimen has been forwarded to the chemical laboratory at Tashkend.

BREAKING in horses by means of a galvanic battery was the subject of a recent patent in this country, and exception was taken to it as being both ineffectual and cruel. It appears, however, that when properly carried out it is not only effectual, but the reverse of cruel, as the animals are so astonished at the power displayed by their masters that they quickly become docile and tractable. The experiment has been tried by the General Omnibus Company of Paris, and the scientific experts appointed to report upon the method declare that it is more effectual and less cruel to the horses than the ordinary practice.

THE *Manchester Guardian* hears that Mr. Hormuzd Rassam has been fortunate enough to discover a cylinder of eight sides, about twenty inches in height, and about six or seven inches in diameter. This cylinder, which perpetuates a historical inscription covering at least ten years of the reign of Sennacherib, and embracing the period of that monarch's wars against King Hezekiah, was discovered in a foundation course of the south-west palace, on the mound of Koyunjik, and was probably one of the memorial stones placed there on the completion of the palace.

OFFERINGS FOR MEXICO.

Contributions in behalf of the work of the Church in Mexico are earnestly solicited, and may be forwarded to the treasurer of the league aiding that work, Miss M. A. STEWART BROWN, care of Brown Bros. & Co., 59 Wall Street, New York.

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